Memoranda

of

a Tour through

Europe

taken daily

on the spot

by

S. S. Schmucker,

1846.

Notes on Facts & observations during my European tour.

Tuesday, March 2d 1846.

Started from Balt. towed by a [illegible] boat for want of wind. We were [illegible] in the Bay till the 26th by constant [illegible] winds, so that we spent nearly one third as much time in passing through this miserable bay, as would be requisite to cross the ocean after we have reached it. Such cases demonstrate the incalculable advantage of the city of N. York as a port, which is so near the sea & has so broad an entrance that vessels can leave it at all times & with any wind. A much better port could have been made for Balto if the commercial city had been located twenty miles down the bay, at one of several [illegible]

gible sites. But that would have withdrawn her so far from the free States, that the advantage would have been overbalanced by the paralyzing influence of slavery. In short Balt. owes three fourths of ~~p~~ its prosperity to the trade & influx of population from Penn^{a}.

Temperance Cause.

To day the Captain treated the Company to some Bremen beer. On the previous days he had offered us wine, but I felt it a duty to avow & maintain my temperance principles abroad as well as at home & therefore declined. As I had never tasted Bremen beer & had often been told that it does not like that of our country intoxicate, I thought it right therefore to test it by taking a glass, & I feel constrained to affirm that though not as ! strong as the heavier beer of our country, it produced the same effects on me, which I remember to have experienced in former days of drinking our own, only in a smaller degree. I suppose that the copious use of it would tend to stupify & ultimately to intoxicate & create an appetite for still stronger liquors. I have therefore concluded that my first glass shall be the last: & I suppose that if the temperance effort in Germany is carried to the exclusion of all that intoxicates, it must also interdict beer. Hitherto however the Temperance Societies of Germany if I have been rightly informed, exclude only ardent spirits, & all admit the use of wine. How strong the arguments may be for the retaining unadulterated wines, I shall be better able to judge at the close of my tour.

Yesterday an incident of an amusing nature occurred, exhibiting many of the noble traits, of that sagacious & faithful animal the dog. The pilot seeing a storm approach ordered all sails to be furled with the utmost possible haste. The sailors therefore ran to the ropes & with all expedition furled ~~drew up~~ one sail after another, singing their usual songs all the while. The pilot, ~~captain & mates~~ issued his orders at the pitch of his voice & then repeated them in the same vociferous manner. All was noise & excitement, & whilst ten or a dozen hardy sailors were regularly drawing the [illegible] ropes one jerk after another, two dogs, belonging to the vessel seemed to enter into the spirit of the scene, barking as the sailors sung & actually catching hold of the end of the same ropes with their mouths, & drawing at it with all their might, seemingly putting to shame its profesgers who were idly looking on! How noble an animal is the dog, & how well deserving the protection & care of man!

Gale in the Gulfstream &

Storm on the Ocean.

Novel Advantages of Authorship.

Pious Songs for Sailors.

Hardships of the Sailors' Life!

Medical Application of the
curative principle of Seasickness

April 16th 1846

Overtaking the progress of time.

One of the peculiarities of a voyage across the Atlantic is to impress on the mind, the well known fact that the faster we travel either East or West, the larger the portion of time which we must either add to or subtract from the indications of the watch. As we made about 200 miles per day due East, we daily neutralised the effect of the diurnal rotation of the earth to the [illegible] amount of about a quarter of an hour: & if we wished our watches to indicate the true time, we would have had to move them forward to this amount daily. The consequence of this fact, & of the inconvenience produced by the endless motion of the vessel, is that not a watch on board is now going except the captain's. This fact exemplifies in a very striking manner the utter impossibility of observing the same portion of time as the Lord's day throughout the different portions of the earth. Thus persons starting from the United States & travelling Eastward around the earth regularly observing as the sabbath every seventh day, will when he reaches the point whence he started, find himself observing

Saturday instead of the Lord's day; he will have lost a day in his reckoning, because in passing all around the earth, he has neutralized the effect of one rotation.

Since then it is physically impossible for the inhabitants of all lands to observe the same portion of time, & since the cause of this impossibility is found in the very constitution which the Creator has given to physical nature, ~~[illegible]~~ does it not inevitably follow that the sabbatic injunction, is not intended by its divine author to refer to any specific part of the week, but to the proportion of time, that is, the seventh portion. The seventh day baptists thus show their weakness by the obstinacy of their adherence to what they suppose to be the seventh day, whereas it really includes but a small part of the same day which was the seventh in Judea; & the Commission of Jews at Frankfort show far greater wisdom in their resolution to observe the day set apart by their Christian neighbours, & [illegible]

Bremen. Bleikeller - Mummies.

statute a large majority of the population.

Lord's day April 26th 1846.

This day by the blessing of God our vessel safely reached the place of our destination, & we were permitted once more to put our feet on terra firma, which independently of all ~~any of the~~ peculiarities of the place, is a great favor to those who have been tossed about on the ocean for 33 days.

Monday. "Stadt Frankfort"

Visited the dom church, which is a very antiquated & internally complicated building, having numerous pillars & divisions, after the manner of the Romish churches before the Reformation. The ~~church~~ pulpit is near the middle of the church, along in a line with the rows of pillars on the one side of the central aisle. Under the Tower is the so called Bleikeller, which possesses the power of drying up & preserving from putrifaction all animal bodies placed in it. 6 or 7 ~~mummies~~ are now in it. This property has not been explained by any one, except though ~~[illegible]~~ it was [illegible] to the vaporosity of the [illegible] used in covering

& ornamenting the churches

April 29th – Visited Pastor Treviranus, in company with Drs K. & M. He recognized Dr K. but did not receive us very cordially, & when new measures were alluded to, said he did not agree with him. Our interview was rather short & dry, though he invited us to tea. I went alone, & after spending two hours in conversation entirely about ecclesiastical affairs, he seemed entirely cordial, & urged our attendance at a meeting of the Exec. Com. of the Tract Soc. next evening.

In the cabinet of Natural History I saw among other things the head of that celebrated murderess ~~[illegible]~~ & human livers, preserved in alcohol [illegible] in a glass.

— 30th – Was called on by Kottmeyer Esqr, son of old Dr Kottmeyer lately deceased. He was exceedingly polite & accompanied me to the Lutheran minister, that is the pastor of the Dom church.

Three fourths of the population of Bremen, are Lutherans, though the Reformed have the political preponderance. The number of attendants in the Dome, where there are four sermons preached every sabbath is about 30,000 during the day. The hours of worship are 6, 8, 10, 12 o'clock A.M. The morning worship sometimes begins before day in winter. The ministers of the church are

Dr. Knippenburg,
" Merkel, &
Rev. Nieter,
~~Pastor~~ Petri is a pious Reformed preacher

They all preach orthodox sermons, but are not decidedly evangelical; though Mr. Petri is the best & most zealous.

Dr. Knippenburg & Rev. Petri promised to send some books for Tim. to ~~Heise~~,

Saw one man dead drunk near the Stadthaus!

Under the Stadthaus is the Weinkeller, containing the oldest wine in Germany; where I tasted some Rudesheimer of 1624. There is a hogshead containing 130 of ours or 35,000 bottles.

Hamburg, "Haus Victoria" 13

Thursday ~~April~~ 2 May 1st

We left Bremen at 7 o'clock A.M. for Hamburg in extrapost, which cost us four, about 20 Pruss. dollrs, i.e. 5 each for about 70 Eng. miles. The country through which we passed ~~to~~ during nearly the whole distance is sandy low & miserably barren. The buildings are of the poorest character, [illegible] covered with thatch i.e. reed [illegible] roofs covered with moss; & having a dirty appearance. The villages are not half so numerous or large, as along the Weser, & during the latter half of the route much of the land is uncultivated. The people generally seem to be poor & to live in a coarse way; yet the road is superior to any in the United States, with trees planted on either side about 60 feet apart along the whole way.

Often for many miles the road is perfectly straight.

Throughout the whole of this district the houses of farmers, & the villages consisted chiefly of such, were attached to the stables, being under the same roof divided only by a wall. In some instances the hayloft extended over the whole of the second story. In some cases ~~of better~~ however, the stable was detached from the dwelling.

The public road was made by the King, who receives the toll. The road consists of three tracks each wide enough for a carriage. The middle one is paved with sandstone, of the side roads one is macadamized & the other a summer road. The people extensively wear wooden shoes, which I was informed last about 2 or 3 months. Along this road through Hanover, we saw 3 or four cases, where the storch was building his nest on the top of the house. The bird is twice as ~~much~~ larger ~~than~~ our goose & is of no use except that it ~~can~~ devours some mice. Yet the people are said to have a superstitious reverence for the storch & ~~will~~ are careful not to mo-last them.

In general – The circumstances which arrest the attention of strangers in this country, are
1. The denseness of population.
2. Contiguity & almost continuity of villages in fertile parts of the country.
3. Oldness & appearance both of houses & [illegible]
4. Smallness of farms.
5. All absence of fences between the fields & along the roads.
6. Presence of the military all over Ger'y.

Hamburg, May 1st 1846.

After a comfortable night's rest at Harburg, we came in the Steamboat this morning to Hamburg. We put up at the house Victoria, near the Boerse, or Exchange, where we are comfortably accommodated. After viewing part of the city, visiting the panorama exhibition of the battle of Waterloo, I called on Dr. Rambach, senior Reverendi Ministerii, was kindly received & invited to repeat the visit next day, when he would examine his library, & select something for our Seminary. He told me there are 24 Lutheran pastors belonging to the Ministerium of the city & several candidates in small churches as also, one ch. & a schiffs kirche i.e., a sea man's church, on board a vessel. The pastors have nothing to say in managing the external matters of the church, ex. gr. erecting or modifying buildings, attending to salary; and even in the outward liturgic forms they can only give their gutachten, & the government then do as they please. Yet the gov. & clergy at present live at peace, though it is evident the latter regard the interference of the civil authorities to so great an extent, as a grievance. The expected Synod in Prussia in which a lay representation is to be present is regarded by all with deep interest: yet their expectations are not sanguine, as to immediate results; because the lay representation is not elected by the churches but appointed by the civil authorities of each country! There 2 Ger. Reformed, 1 small Eng. Episcopal & 1. [illegible] English methodist church here.

Klopstock's Grave.

This grave of the great religious poet of Germany is in Altona, which is in reality a part of Hamburg as the Northern Liberties of Phil^a. only it belongs to another government, to Denmark. It is in front of an old church inclosed by iron railing & contains the tombstones of Klopstock & his two wives and one child as well as his own. On each stone there is a simple inscription, and above each the words: "Saat von Gott gesaet, zu reifen dem Tage der Garben." a motto prepared by himself for the tombstone of his child.

Orthodoxy of Hamburg.

Of the ministers of Hamburg the following ten are orthodox:

Pastor Rautenberg, who I judge is the best preacher & most talented man among them.

Dr Strauch, von Ahsen, Möndenburg, Bracker, Inspector of the missionary Institut, Stadtdrich teacher in Miss. Institute. Wendt, Johns, a good preacher, Kunhardt, Plath, & Wolters.

The other 14 ministers including unfortunately Inspector Rambach, a relation of Rambach of Halle & Inspector, are not orthodox, though they do not teach heterodoxy in a positive way. Their discourses are neutral, moral essays, like that of Schmaltz which I heard.

There is a Mission Institut here in the vorstadt, established & sustained by the Nord Deutsche Missions-Gesellschaft. This Soc. has connected with it 13 vereine, or auxiliary societies. They are however not exactly auxiliary each being possessed of equal authority.

Their general business is transacted by a joint committee — the presidential co. Their joint income last year was about $7000, they have 7 missionaries, 3 in East India, at Radschangmahi, near Santor, & 4 in New Zealand.

The Principal called Inspector of the Institute is Revd Brauer, a gentleman of about 40 years, truly pious, & of good talents. The pupils board in his house & live with him. He teaches the practical portions of theology, history &c & Licentiat Loewe the Exegesis &c all in the German. None but pious applicants are received. All their expenses are paid. The course of instruction is five years & neither Latin Greek nor Hebrew is taught. No students of classical attainment have yet been in the institution & are not sought, though I suppose they would not be rejected. Though I did not learn specifically yet from the general facts which I heard, I suppose they have no special binding of kind.

The churches have a very antiquated exterior, but within have been in some degree renovated. Like all the churches of the middle ages, these have numerous pillars, throughout the body of the church, the altar at one end & the pulpit in the middle, ranged along with one of the two middle rows of pillars. Over the pulpit of the large St. Jacobi church, in which I heard Pastor Smaltz deliver a very [illegible] psychological homily on the duty of improving the afflictions of life, I noticed that

The Canopy

was very large, say 9 or 10 feet diameter, an octagon *smooth* below, & suspended within *1 foot* of the preacher's *head*. being ~~at the foot~~ which was just in the *middle* of the canopy. Owing to this excellent arrangement, the preacher could be distinctly heard, notwith~~stand~~ing ~~the~~ about a dozen pillars & arches breaking & confessing the sound of his deliberate & excellent voice.

In front of the pulpit beyond the aisle were four gentlemen seated in chairs especially appointed there, and elevated above the congregation. They were dressed richly in black silk, with large singularly formed hats or caps, which they laid off in church. I understood them to be Senators in their official dress. There were also some foreign ministers in attendance one of whom was introduced by one of the Senators with much bowing & scraping & c. After the worship was concluded another of the Senators met the said minister at the door of the pew & escorted him to the church door.

The Deacons, for such I judged them to be, as they carried about the bags at the congregational collection were young men & had a kind of coat cape of black cloth hanging down

Female attendants at church.

their backs between their shoulders, & fastened to their two shoulders.

I noticed in several churches & believe it a general custom in Hamburg, that

Female Attendants,

wait in the church as the sexton & deacons do with us, to open the pew doors to regular members, & find seats for strangers; & they also collected in small brass boxes of 4 inches wide by six high & two broad, the *special* collection which was taken in all the churches that *day* (being the anniversary of the *great* fire) for rebuilding the churches destroyed by that great disaster.

The *Congregation* in general appeared to be devout, indeed I was agreeably disappointed at the degree of devotion which I witnessed in that church in which they rarely heard faithful preaching.

In the second service I attended, by the

John, in the Hall of the Johanneum, i.e., in the College Hall, the devotion of the hearers was evidently deeper & more general, & the sermon far more excellent, indeed truly evangelical.

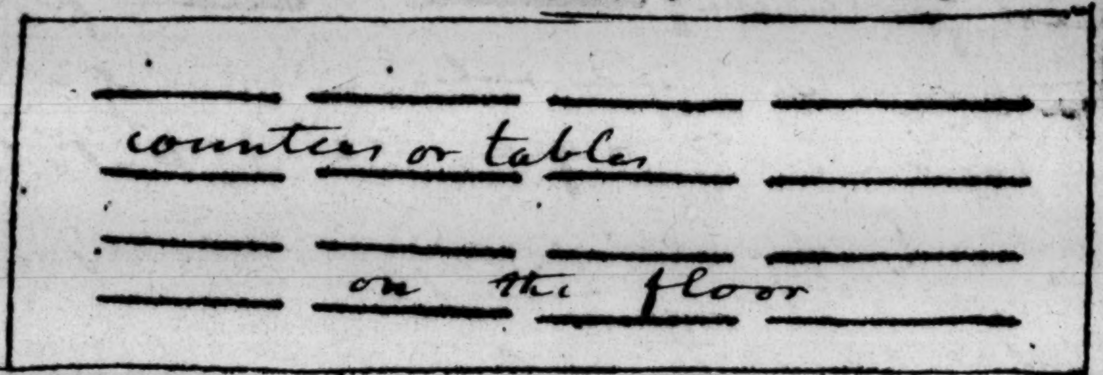
The Services were introduced by the congregation singing one entire hymn of 10 verses. Then the organ played an interlude, after which another entire hymn was sung; then the pastor ascended the pulpit, began by with a short ejaculation, then delivered an introduction of 6 or 8 minutes; again the congregation sung two verses, then followed the sermon of about 45 minutes, closed by reading a prayer out of the liturgy.

A Sacramental occasion then followed. Two lofty candles were burning at the altar. After a few verses had been sung the Pastor by way of consecrating the elements, chanted the Lord's prayer by himself, except the doxology in which the choir joined. He then [illegible] chanted the Words of the in the institution without any aid; after which the elements were delivered to each communicant, as he passed by the minister who was stationary. The communicants then passed over to the other side of the altar, where one other pastor administered the wine, and as each one passed the minister, he returned to his seat.

Discipline.

I inquired of the sexton whether strangers could be admitted to the holy table; but he replied in the negative, unless they first go to the clergyman, & obtain permission. This rigid rule is excluding improper ones, and argues well for that church.

The City Library, is one of the best & largest in Germany, into which I was introduced by Mr. Mauke the partner of Besser. The lib. occupies 6 apartments in the Johanneum or College edifice. The principal hall is 200 feet long by 40 wide 30 high. The four walls are covered to the ceiling with shelves & books, scientifically arranged with some space left in each department ~~for~~ of the shelves for future additions. There are also alcoves projecting from the walls, as in our libraries, but along the entire hall there are tables, exactly resembling narro counters, about the usual height of counters. These are used as tables for the examination of books, & beneath every one of them are 4 shelves for books, 2 on each side running along the whole length of the counters. These tables constitute four parallel rows, leaving four or six spaces, to pass from one side of the hall to the other thus: (Plan of Hamburg Library)



Along the side walls half way up, is a balcony running all round the hall, from which the upper half of the shelves are reached, as the lo are from the floor.

Their catalogue contains about 30,000 vol. leaving much blank space in every department.

The salary of the principal Pastors in Hamburg is 4000 marks & a free house, & exemption from taxes. The deacons receive from 1800 to 2000 marks, each mark = 29 cents of American coin. The Senior, Dr Rambach, has no authority above the others, except that he is ex officio chairman of the ministerium.

The Boerse, or Hall of Commerce, or Exchange is a beautiful & costly edifice situated on the edge of the district ravaged by the fire of 42.

Reading Room of Perthes-Besser & Mauke is a very good one, occupying the rooms just above their bookstore, & containing all the journals of note in Europe.

The Dress of the citizens of Hamburg is genteel & fashionable. No wooden shoes are seen, except in some of the rustics who inhabit the country around the city, & are called Friedburger. They are the marketmen & women of the city, & are seen in every square offering their produce for sale

Allerburg is a small neatly built village, between Lubeck & Hamburg there is steamboat communication every half hour. In passage along this route, we saw a lady on board the steamboat who had a beard on each side of her mouth about an inch & a half long, & 1/2 inch wide. She was a good looking, fat brunette of about 45 years.

Long female beard

From Allerburg we passed by on an excellent turnpike road like that from Bremen to Hamburg, to Soltau, & the next day to Celle, where we visited every part of the

Lust Schloss, or Pleasure Castle

of the King of Hanover. It was the first I had ever seen, & interested me much. The edifice forms a square having an open space in the middle of about 100 feet square.

The rooms were about 75 in number consisting of audience rooms, dining & parlours, chambers, playing rooms (card rooms) dancing room with waxed floors, All these rooms were of good size & handsomely fur-

Pulpit of one solid Stone.

Chiefly ornamented by very numerous portraits of all the members of the royal family. There was also a very quaint Chapel with a pulpit hewn out of one stone.

From Celle we went on the so called Railroad to Brunswick, the Residence of the Duke of Brunswick: This railroad is also one of the best in the north & passes through a very level country ~~and~~ chiefly sand & unproductive except around Celle & towards Brunswick. The arrangements on the railroad are admirable. All the officers & persons connected ~~with~~ it are in black uniform.

All roads crossing the railroad are barred by a pole, which must first be pushed back by those wishing to cross. a [illegible] wide & barren of vegetation.

Windmills.

Abound in all the country between Bremen, Hamburg & Brunswick. They are more numerous than the villages or churches. They are usually either conical or hexagonal, & the top is a movable ~~[illegible]~~ cap ~~[illegible]~~ worked like ~~[illegible]~~ those circular parts (turntable) of railroads by which cars are turned on the spot. By this the wings of the mill are turned to the wind.

Brunswick is the residence of the duke of Brunswick, who is a simple young man of loose habits, & is generally from home. His older brother had become so odious to the people that they burnt his palace & drove him off.

√ We visited the Martini kirche, which was built in the 10th century & is beautifully renovated within, whilst the exterior wears a very old appearance. In this church I was delighted to find the tombstone of the great Chemnitz who lies buried before the altar, & died in the year 1586, in this ~~[illegible]~~ city.

The first of a series of very handsome ~~framed~~ portraits, affixed to the wall is that of Chemnitz & in a side aisle ~~walk~~ of the church is the tombstone of his wife. It was truly grateful to my feelings to find such attention paid to the memory of the illustrious author of the Examen Concilii Tridentini, & of the profound divine whose Loci Theologici I had so long & so highly esteemed.

There is also a portrait & tombstone of L. G. Bertram.

The Revd Steinmeyer, who some time ago spent ~~about~~ a few years in the States, partly in Ohio, is pastor of this church. He was absent at the time & therefore I did not visit him.

The ministers I should judge are all rationalists at present.

We also visited the Dom-church of St Blasius, which is attended by the civil authorities, when they attend church at all, which is not often. Attached to this church is a very interesting collection of tombs, all collected in the one arched cellar. Among these are Henry the

(coeur-de-lion)
Lion, who founded this church after his return from Palestine in 1172. There is also a statue of Henry, in pretty good state of preservation. In this

Funeral vault of the Princes,

of Brunswick Luneburg,

from which the present king reigning family of England are descended contains ~~the~~ many of the royal family down till the Caroline Amelia Elizabeth, the late queen of England & abused wife of George IV. She died Aug 7th. 1821 in London. ~~The~~ Her body is inclosed in three coffins, 1. of cedar wood brought from Palestine by herself for this purpose, / one of lead, & the whole enclosed in one of mahogany covered with purple velvet decorated with many gilt buckles.

Here are also deposited among others, ~~the~~ amounting in all to fifty seven:

Fred. William, duke of Brunswick Luneburg, Duke of Oels killed by a musket ball received in his breast whilst fighting against the French at Quatre Bras June 16th 1815. and many

others enumerated in the pamphlet
sold at the spot.

The Museum at Brunswick
is a good one, having many excellent
paintings, among which I was parti-
cularly delighted by an original portrait
of Luther by Lucas Cranach, executed
made in the year 1538.
This is in remarkable preservation, the
features very distinct, a good deal
like the engraving struck for ~~the~~ our Society
during Rev. Mr. Kurtz's visit to Germany in 1826, only
it is a far better face. In short the face
is a truly good one. A similar painting
of Melancthon by the same celebrated
painter is also found here, as also several
of his other works. Melancthon's face re-
presents him more distinctly than in his en-
graved likenesses, as a nervous, emaciated

through truly talented means.

There is also a likeness of the inhumane Austrian general Tilly so celebrated for his brutal treatment of the citizens of Magdeburg during the 30 years war, when he gave up men, women & children to the violence & murder of his soldiery, to the amount of 30,000!!

Out of 120 candidates, for advancement in the church of the Duchy of Brunswick, not more than ten appointments are annually made. About 12 years is therefore the [illegible].

Helmstadt.

When this university was suspended, all the Freytische, or scholarships were transferred to Goettingen. The Students of theology usually study at Goettingen, where the influence of Dr. Lücke is favorable to moderate orthodoxy, or at Halle, where Dr. Tholuck exerts a still more decidedly evangelical influence.

Wolfenbüttel.

May 7th 1846. Stayed a day at Wolfenbüttel, to examine the valuable library of 200.000 vols. which it contains. This ~~[illegible]~~ library was founded by one of the dukes ~~[illegible]~~ in . & was enlarged by the accession of the libraries of successive dukes, & especially by the late annihilation of the University of Helmstadt, whose excellent library was divided between Wolfenbüttel & Goettingen. Yet there is no literary institution of any note here, & the number of persons in a population of about 8000, must be small, who use such a library. The library is contained in a handsome circular building, the light being admitted from the top through the ~~dome~~ rotunda.

This lib. contains about 10.000 MSS among them one of Ulphilas of the 6th century or Codex rescriptus. & an Icelandic Mythology in Icelandic language 500 yrs old, & written on seal skin ("skin of sea hound").

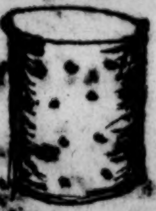
Twelve Hundred Editions &c of the Bible

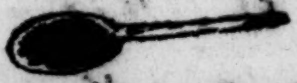
There is also one room filled with different editions & copies of the bible, in all 1200 copies. Among them is

Luther's own bible, with MS notes written by himself. It is a copy of his own version in large or long 4to, in good state of preservation. In this room also are fragments of a strong wooden case. this identical.

Luther's Trinkglass.

It is a glass in shape of a tumbler, but about 8 inches high, & 4 wide. The glass is clear ~~&~~ green colour & has over its exterior surface little ornamentals projecting above





of 1/4 inch ~~[illegible]~~ diameter & 1/8 inch elevation above the surface. The Spoon with which he usually ate is also there. It is of silver, about as long as a good silver spoon of our day, but shaped as in sketch. On trial I found it fit to my mouth exactly!!!

There are also two ~~[illegible]~~ small 4to volumes of Autograph Letters, one of Luther & one of Melancthon.

[illegible] Indulgences — Mass book of 12th cent. — Fencing book

containing about a dozen letters from each of these authors. Their handwriting is strikingly uniform, & strikingly resembles the lithograph specimens in my collection of Portraits.

Here is also an original Ablass Zettel or Indulgences, of the same class & date that Tetzel sold. It is a printed form in Latin with the blanks filled by the pen, & was issued by Archbishop Albert of Magdeburg, & contained about 20 lines. ~~printed~~

Here is a copy of Bonnert's Fabeln, printed of Bamberg in 1461, the first book, if our guide told the truth, that was ever printed with wood cuts, & is the only copy known to exist.

Also a small 4to Mass book of the 12th century with wooden lids of oak, ~~lids~~ an inch thick, ~~all~~ around the borders & carved & inlaid with brass.

Also a MS. book on the art of fencing, in 18mo form of about 200 pages, [illegible] each page containing an painting representing two men, generally fat ones, in some attitude of battle.

A printed copy of a Hallesche bibel, in which the decalogue by mistake is made to teach "Thou shalt commit adultery". The ~~[illegible]~~ few copies that had been sold were bought up & the whole edition destroyed, & no other copy is known to exist.

There is also a Holland Bible printed in 1477, the printer of which was decapitated by a witch.

The oldest edition of a bible known to have been printed; dated 1461. It is in Latin & was printed at Bamberg.

A Syriac [illegible] of Matthew, of 8th century.

Here I met Revd. Breithaupt in the ~~[illegible]~~ living in the vicinity, who says he is a relative of Dr. Breithaupt of Halle. He says 1/7 only of the clergy of Braunsweig, are supernaturalists. Open immorality bars advancement, as in the university, but rude profanity would only call for admonition. The Meadows of Brunswick are kind of bluegrass & the highland grass is of similar nature. Clover is very rare. Villages here are numerous, all houses covered with tile & good looking.

Magdeburg. May 7. 1846.

We arrived at this city the capital of the Prussian Province of Saxony, May 7th. I felt a great interest in this place on account of ~~its~~ Luther's having ~~been~~ gone to school here & often earned his bread by singing along the streets, a custom still continued by the ~~[illegible]~~ charity scholars of the city. Another source of interest is the terrible fate that befel this city during the 30 years war, when the brutal Austrian general Tilly stormed the place & abandoned the inhabitants to the ferocity of his troops, who indulged their brutal lusts without restraint & then murdered 30,000 inhabitants without regard to age or sex, burning the city & leaving only 139 houses standing. Like all strongly fortified places, this city has often suffered the horrors of war, which shows the superior wisdom of Bremen & Hamburg, which places in order to escape that fate, demolished their fortifications & made public walks of them. When will the blessed time come when Christianity shall have abolished all wars & when nation shall no more lift up the sword against nation?

The Dom Kirche, in which the eloquent "Draseke" preaches after being called away from Bremen, is the principal church. It was commenced in 1208 by the Emperor Otho & finished in 1363, & is one of the noblest Gothic edifices of Northern Germany, 385 feet long including the walls 100 feet high & 100 broad [illegible] the clear.

The tomb of Otho the emperor & of Edith his wife, the daughter of Edmund King of the Anglo Saxons, is attributed to the 10th century. The pulpit is of Alabaster & splendid workmanship, made 1594.

There is a ~~large~~ bronze monument of Archbishop Ernest, who was prince of Saxony, executed 1497. This noble edifice was saved from the ruthless hands of Tilly, by the intercession of his schoolfellow Blake; a canon of the cathedral, whose memory is also perpetuated [illegible]

Magdeburg - Tetzel's chest -

ancient in the edifice.

"Here is preserved the identical Ab-lass kasten, or chest for the money paid for indulgences which Tetzel placed in this cathedral & used himself." The chest is very old, bound with iron bands, & has several holes in the lid to drop in the money; forcibly reminding us of the old couplet.

"So bald das Geld im Kasten klingt, &
So bald die Seel im Himmel springt."

The chest is about 5 feet long by 2½ broad & about 2 high. Tetzel probably had a smaller chest ~~with~~ which he used when travelling through the country. But Magdeburg being the headquarters of Archbishop Albert, who spread the indulgences, & under whose authority Tetzel acted, & this being the church of Albert, this chest was probably the general depository ~~for the~~ until a sufficient sum was collected for disbursement.

By the politeness of Gen. Fischer the military commandant of the city, we were allowed to visit & see all the fortifications. Being at present dismantled, they are not very interesting to us, except that such

Dungeon of Trenck & Lafayette — Catholic donations fo

city called the Stern Schanze, or the Star Bastion, in which Baron Trenck & Gen. Lafayette were long imprisoned. This fort is remarkably strong, indeed one of the strongest in Europe. The prison in it is a small building of about 12 feet by 7, which is built down in one of the ditches between the immensely strong & very high walls of the fort. Trenck was at last guillotined in France.

In the city is the

Equestrian Monument of Otho, about 50 feet high, consisting of a base about 8 feet square, some statues &c forming a second story & then ~~above~~ at the top the statue of Otho himself.

Here a catholic bookseller told me that to his knowledge about 1000 thaler are contributed annually by the Romanists in this city funds to promote Romanism in United States. He says he thinks 2/3 the members of the church [illegible] belong to the

Society & [illegible] contribution is at least ½ thaler, = 1000 thalers.

The Revd. Mr. [illegible] of this city seems to be _much_ orthodox & was very kind.

Halle — "Kron Prinz" (Hotel)

After leaving Magdeburg at 11½ o'clock, we arrived by railroad in a few hours at far famed city of Halle, so celebrated in the history of the Lutheran Church, both in Germany & the United States. No other university has ever had so extensive influence on the piety of the church, no other in Germany has furnished half as many laborers for the missionary field. After dining at the Kron Prinz, we at once called on Dr. Tholuck, who invited us to walk with him. We took a circuitous course of about 2 miles into the surrounding country & talked over the interests of the church in Germany & the United States. His views accorded remarkably

Halle – Dr Tholuck – his peripatetic abilities – his theol views

with ours & he seems to be a most excellent, amiable & talented man. He also regards Rongeianism as an abortion, though he thinks some good will grow out of it. From him I learned that Dr Rheinwald, the editor of the A. Kirchenzeitung has become deranged!

After our return we repaired to the University & heard a lecture from Revd Prof. Erdmann, who had been a Lutheran preacher in Russia, but having married his cousin he had to leave the country. The subject was the philosophy of Religion, & the discussion of it pretty able, but after the German manner. He lectured in the sitting posture as all the professors do, made no gestures, leaned his head on his hand part of the time whilst speaking. He maintained that the grundbegriff of religion must be that which is the basis of all relig-

Halle. Erdmann's Lecture!!

gion, but does not exactly express the views of any one set of religionists. This basis has long been sought but no where found except in pantheism, which has often been misrepresented. The word is used like monotheism & theism, not to express the idea that every thing is god, but that without God, there is nothing else. Just as the waves of the sea are the accident & the water the substance, & the waves are nothing but the transient forms so God is the only substance & every thing else is nothing is the mere form.

There have (said he further) been three important objections made to pantheism which are indeed valid. 1. It denies the personality of God, 2 It denies the personality of man, & 3d the distinction between good & evil. Still he maintained ~~that~~ this pantheism is the basis of true religion; nor said he is this inconsequent, because that by which religion is begründet ist selbst entgründet, vernichtet. So ist auch der Keller das von der Hand begründet, doch ist er kein Theil des Hauses, ist nichts. So ist der Geschlechtstrieb die Grundlage der Ehe, u doch wird er in der Ehe vernichtet und durch die Befriedigung. (What errant nonsense this is!). So ist Pantheismus die Grundlage aller Religion, und ist doch selbst nichts in.

Such are the substance of a lecture of 3/4 hour, on the philosophy of religion! The number of students in attendance was about 130–

After the lapse of 15 minutes by a clock, which strikes quarter hours, Dr Tholuck lectured on the subject of Encyclopedie & Methodologie.

He first dilated learnedly on the derivation of the word Encyclopedie & its use 1) in general 2) in theology in particular.

~~Stated~~ the different kinds of works published in this department, 1) from the Reformation till Franke, then 2) till the present time, describing the peculiarity of each class & recommending particular works. Then he disp Methodologie, as being the subjective aspect of Encyclopedia — the former giving directions for ~~form~~ forming the opinions of the students, the latter describing the different departments or parts of Science themselves, their "disciplines".

Dr Tholuck did not read closely, but very slowly, frequently repeating, & recapitulating even twice. He quoted the titles of the best systems of Encyclopedia & Methodologie very slowly, specifying the best editions, & repeating. Pelt's Encyclopedie, in Kiel 1834, Hagenbach's Encyclopedie, Basel. 2d edit.

As a general thing the professors do not recommend many books, nor encourage the use of the library much, but the students depend on the lectures almost entirely.

At Dr Tholuck's private lecture there were 80 hearers & at his lecture on the Lehrbegriff of John 150.

All the professors lecture "sitting"; & make little or no gesture. Once he went on with a subsequent paragraph, but on looking at his MS. saw that he had forgotten a sentence & then returned & repeated it.

The inability of students to buy books causes them to take notes more carefully & to value them more highly. All the students took notes of the heads & principle ideas, but not one of them takes down every thing uttered, nor as much as some few of our students do at Gettysburg.
One student I saw who had before him notes taken on a previous occasion & he only added to the margin new matter if any was given. A theol. student remarked to me "Dr. Tholuck wirkt mehr als Prediger denn als Professor."

Saturday May. 9th 1846.

Dr. Wegscheider.

is about 70 yrs old, a good looking man with an American face. He lectures very slowly & coolly, & had only 9 hearers! The students all had the Greek testament before them & followed him; & he explained almost every word & phrase, very much in the manner of my exegetic lectures written in Matth. He kept his eyes on the MS. & read nearly every word.

Halle

One student I saw, had Gratz's Greek Test. which has a Latin version, before him. Luke I, 78–80 Wegscheider objected to Strauss, who denies the historical character of the narrative! yet he himself is thoroughly Neologian though he has not entirely taken leave of common sense. He also repeats a good deal & has something of a nasal twang.

Prof. Hupfeld,

the successor of Gesenius, is about 45 yrs of age, wears spectacles, is good looking, has a broad & high, though not prominent forehead, & on the whole has rather a German face. He speaks slowly, first reading a portion of his MS. & then raising his head & delivering in a free colloquial manner what he had read. He repeats a good deal, as he proceeds, about half a sentence & sometimes only a phrase or single word at a time. Hearers 120.

Halle.

His subject was the 3d Ps. He took up & approved or rejected the opinions of the principal modern writers after having ~~paraphrased &~~ literally translated each verse & phrase — it by explaining any phrase & word. Once he quoted 2 references rather rapidly when the ~~[illegible]~~ hissed slightly & he relaxed his pace. He pronounces the word [illegible].

His pronunciation of the Hebrew is very broad & guttural, placing strong accent on the milra (words having the accent on the last syllable) of Ps. He read a long passage of about a page, out of a book, which a student told me was by Ewald on the Psalms, & read it in such a manner as to cause the students repeatedly to laugh. The passage if I heard it rightly, though I was some distance from the speaker, was a statement of the spiritual design of the Ps. Hupfeld exhibits some levity of general manners.

Halle.

Dr. J. Müller.

is one of the most distinguished & able members of the theol. faculty. ~~& belongs~~ He & Dr. Tholuck are the leaders of the orthodox party here, that is, of the Evangelicals. They are liberal, yet orthodox Lutherans. Dr. Muller told me that Prof. Schaff's book agreed in general with his views though on some points he differed. He also said that he was highly gratified ~~by~~ with the contents of our *German Circular*. That he agreed with the principles it contained & had no doubt they would be approved by all the Evangelical or United Church. He is about 55 years of age & wears spectacles, has lost one eye, has a fine forehead, like all the other professors, he wears a black stock & collar. He reads his lectures more closely than Drs. Tholuck & Erdmann, & speaks

Halle.

faster than they. The subject of his lectures which was attended by 100 students, was a topic in Christian Ethics, viz Conscience. He enunciates in something of a lisping manner.

The students in general are not older than those in our Seminary. All the professors use many technical terms. Dr Müller makes no gestures.

All the Hallensich Professors pronounce ist as ischt = isht, not ist.

Dr M. announces the beginning of a new paragraph, & sometimes its conclusion if he designs to enlarge much & becomes edifying.

His lectures consisted 1) of General principles of reason & experience concerning conscience. 2) the principal S.S. passages on the subject & a discussion of them, & 3) citations of the opinions of classic authors, & 4

Halle

opinions of modern philosophers & theologians, such as Hase gives in his Hutterus Redivivus — Fichte Kant, Schleiermacher &c &c — Buddei Theologia Moralis contains much matter of the same kind, & the Stock's Concordance of [illegible] (in my library) ~~[illegible]~~. He discusses the different kinds of conscience much as Baumgarten gives them in his Moral, always giving the Latin name of each.

Dr M. [illegible] about S.S. & [illegible] as on them as is done in Mosheim Theo. Dog. in his, & Baumgarten's 8vo Moral.

There are at present 700 students in attendance at the university. Of these 500 are theologians, of ~~these~~ them, 100 are decided supernaturalists, 200 fixed neologians, of the school of [illegible], & the balance (200) ~~undecided~~ neologians of milder & varied character.

Dr Müller informs me that Absolute predestination is not taught by any theologi in Germany, though it may be by a few pastors, near Elberfeld. & the Schleiermacher school abandoned this part of his system, & even he divested it of its rigour by limiting the duration of its influence, & combining with it the doctrine of the Restoration of all things, by which, of course, the wicked also would be eventually saved.

Dr Müller – had received & read with pleasure our

Circular of Foreign Correspondence.

He said he decidedly approved of its contents & principles, & believed they would be viewed in the same light by the Evangelic churches & divines.

The Professors generally lecture three times a day. Each lecture is exactly 3/4 of an hour long, measured by the University clock, which strikes the quarters & then the hour. When the clock strikes the

hour, the students close their "hefte."
& put them in their portfolio, & the prof
upon at once tapers off & in a few sentences
closes. Students also walk into the lecture room for the succeeding lecture.

The intervening 1/4 hour, that is, the first quarter of each hour is spent by the students in relaxation, walking around the house &c. &c. & in collecting in the hall for the next lecture. No students enters after the clock has struck the first 1/4, & if any do so, & make the least noise the others hiss him.

The Theol. Richtung of the Theol. Prof. as given me by ——— is:

Drs. Tholuck orthodox, originally Lutheran
— Müller — orthodox, do — bor
— Marks — orthodox,
— Hupfeld — less orthodox,
— Thilo — — do — do,
— Wegscheider — — Rationalism.
— Fritzsche — ——— do.
— Guericke who is only professor extraord. & not in the faculty is ultra orthodox.

In Neningen is the prof of the tradi-
& neological views (Straussianer)

Some few students wear a cover on the right arm & some on both till above the elbows of black linen or cotton to save their coats & at the close of the lecture throw it into their portfolio.

The Catheder in Halle is like the top of the old stemglass pulpits, a hexagonal box, [illegible] is above the floor about 2 feet.

The Lecture rooms have all the seats in one row facing the Catheder, with an aisle of about 3 feet all round along the walls. To the walls all around about 7 feet from floor are strips of board about 4 inches wide fixed into the wall, to which wooden pegs [?The] are attached, to hold the hats.

~~Notes I.~~

|| During church hours, all stores are closed or at least not allowed to sell but after ~~[illegible]~~ the hours of public

Halle

worship, every species of business & trade is transacted as at other times during the week.

There is also an antiquated statue of **Roland** in the public square of this town: &

2 Lions at the public fountain.

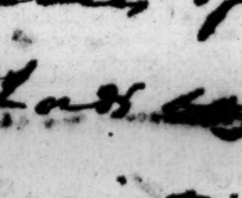
The town is well supplied with water by pipes.

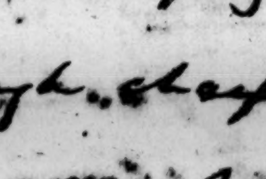
Ladies of undoubted piety knit on the Lord's day, though chiefly for benevolent societies or for the poor.

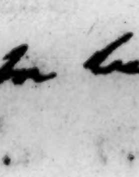
Here I first saw an

Iron Bedstead,

of round iron rods about 1/2 of an inch thick in the posts & horizontal parts, thus:







The bottom is a sort of girth tape, crossed every 1 foot apart. The sidepieces with head & foot posts were in one, & the two sides then bound together by the two cross rods at the head & foot, which were screwed to the sides.

Halle. Mr Olshausen.

Upon the whole Halle is a very old & poor looking town, having very few new buildings & none either old or new which exhibit any taste or architectural skill. Its only sources of income appear to be the Waisenhaus, University & the excellent land surrounding the town for many miles. Indeed the land from Magdeburg to Halle is of a very superior quality, in a high state of cultivation. At this time May 11th, much of the Rye is full grown, & seems to be headed.

Kümmel is sown in considerable quantity for pasture for ~~[illegible]~~ cows; and a good deal of clover is seen towards Leipsic.

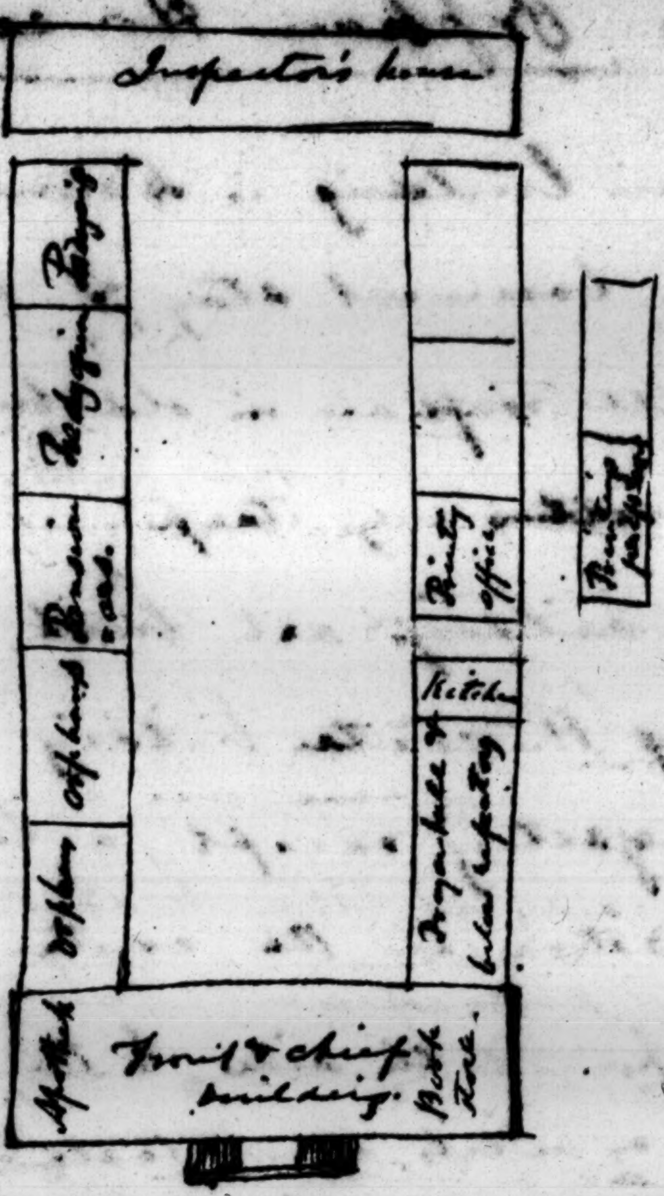
Kränzchen.

Whilst at Halle, I went with Drs Tholuck & Müller & Hupfeld to tea ~~with~~ to a minister in a neighbouring village. Here we spent a very pleasant & edifying evening & I had the pleasure of becoming acquainted with ~~the~~ widow of the lamented Olshausen, who seems to be a very amiable intelligent & pious lady.

The Orphan House.

The main building is 4 stories high including a high basement story, & the roof is 2 story, & as all roofs are in old buildings in Germany, ~~rather~~ very steep. The walls of all the buildings are brick, roughcast. The front of the center building has no ornament projecting except, a large step of red sandstone in the center, by which you ascend from both sides to the front ~~center~~ door. This step exhibits some taste & is probably of later date than the house.

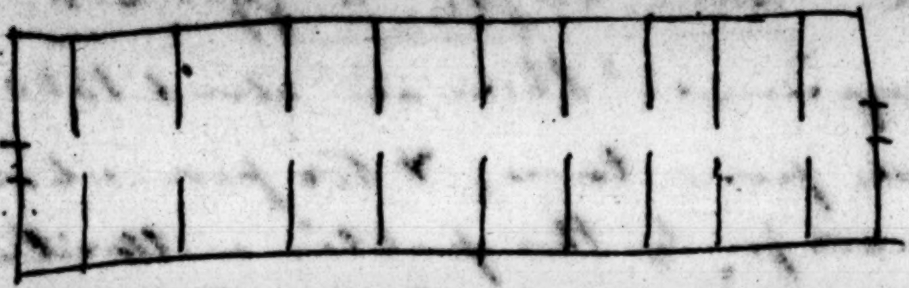
The ~~fr~~ whole range of buildings forms a parallelogram, of which the front building is one entire side, the two long sides are formed by narrower buildings leaving a space of about 50 feet between them, & the rear side is formed by the house occupied in part by the Director Dr. Niemeyer.


Inspector's house
Boys'
Pedagogium
Burgher school
Orphan house
Orphans
Apotheke
Front & chief building.
Book store.
Printing office
Kitchen
Prayer hall & below refectory
Printing

The prayer hall has a small organ, & 8. handsome portraits of the successive directors of the Orphan house with a bust of Luther at the left & of Melanchthon on the right of the pulpit. These latter were put up. & in 1817.

The Refectory can accommodate 300 pupils. The seats are rough benches fastened to the floor, & the tables are ranged across the room also fastened to the floor & leaving an aisle in the middle thus:

Refectory.



Every table has a bench on each side of it.

Their Fare is very meagre,

They receive for breakfast, (at 7 in winter & 6 in summer) only a piece of good ryebread without butter, or coffee or any other beverage. At dinner they have on Sunday some roast, ~~beef~~ once a week beef, & once sausages, at other 4 days vegetables of different kinds. ~~kinds especially potatoes~~.

For supper they receive various kinds of soup, peas potatoes beans ~~[illegible]~~ &c.

There are about 114 orphan boys, & 14 girls, in the institution. They are received at 10 yrs of age & remain till 14, when they are all confirmed. Those orphans which exhibit special talents are allowed to enter the gymnasium &c & receive a regular education for any of the learned professions.

There are also German & Classical schools.

Halle.

for the town boys, a gymnasium and Pedagogium. There are about 1500 pay scholars from town, & 600 poor scholars who are paid for by the public authorities. The former pay about 8 gute groschen per month for German instruction &c, for a popular education.

The Dormitories of all the scholars are in several Attic stories; about 50 in each apartment. The teachers sleep in each room; all have single beds. The rooms are lighted dimly by 2 lanterns in each room which burn all night.

Dr Niemeyer told me he had in all the departments 3000 pupils: 121 male & 5 female teachers, to instruct the girls in needlework.

Each room has its own stove, & turf is used as fuel. Six men are employed making fire in winter & collecting & preparing fuel in summer; ten women to make beds, in all there are 20 servants employed.

The single teachers all live in the different parts of the buildings; the married all live in town except the Director Dr Niemeyer.

~~H~~ Halle.

The Steward receives a fixed sum for each pupil, which is raised or depressed by the directors as the price of grain fluctuates. Payable every 3 months....

The land of the institution is rented for a fixed sum of money, 4500 Thaler per annum & he raises on it what he pleases. The Printing Office & Apothecary are conducted by the institution, which, are ~~they~~ rather troublesome, yet yield some profit. Dr Niemeyer told me their medicines are imitated in different countries. A large quantity are sold to missionaries & others in Cape of Good Hope &c.

The Garden of the Orphan house containing about 10 acres is also rented away for 450 Thaler. The Orphan house also owns some Groundrents in an adjoining village of about 50 houses, each of which pays about 40 groschen per annum.

Halle -

On sabbath morning 9 o'cl. I heard a very excellent & evangelic sermon in the Marien-kirche from Superintendent Dryander. He is a supranaturalist, very solemn but only a tolerable speaker. This church has two organs. The Dom church is very very old, built by that duke Albrecht of Magdeburg in the 14th cent. Here I heard Revd Neumann preach; he is eloquent, resembles ~~old~~ Dr. Lochman, has a nasal twang, & is not very evangelical in his discourse. The interior of this church is truly splendid: the whole front of the gallery being lined with carved ornamental festoon work, paintings &c. The organ is at one end of the church, & at the other a most splendid painting.

Glaucha.

In the afternoon I went to the church in Glaucha in which Francke first was stationed. It is the poorest looking roughest smallest church I have yet met with in Germany: was thinly attended by all poor people about 150 in all. The Superintendent Dieman, preached a very warm

Glaucha.

a pious & orthodox sermon, at the same time ~~[illegible]~~ letting a class of the orphan boys from the Orphan house "repetiren" — i.e. repeat the heads & scripture proofs of the morning sermon. It seemed from this fact, that he was going over the morning sermon again.

Between Magdeburg & Halle I passed several fields in each of which there were from 50 to 60 children, of 10 to 12 yrs old, weeding Runkelrueben,

Wages for day laborers, at Halle, I was told are about 7 to 10 groschen per day. In the Bibliothek of Marien kirche I saw the wax bust of Luther taken from his dead body as it passed through this place to Wittenberg. It bears internal evidence of genuineness, looking strikingly like a corpse; but the lithograph copy of it is very unlike the original. By the politeness of Professor Germar, prof. mineralogy.

Halle:

I also saw the library in which this last is contained & which is said to be the best, for original works of the 15th cent. There also I saw the identical

Melanchthon's slipper & his

Beer-mug—

The slipper is one inch shorter than my shoe & narrower, proving that he was a small man.

The public Cemetery of Halle is a large one containing about 10 acres— The outside bounding of it is formed by a continuous array of private one story houses or [illegible] or cellar ~~[illegible]~~ tombs, ~~[illegible]~~ among which that of the great Francke and of his wife, tombs of his sons & many other worthies. Many of the inscriptions are illegible. The whole interior is filled with walks & graves & grave stones. often a cast iron cross serves for the tombstone, with the inscription on it, & is placed at the head of the grave.

The tombs along the exterior are all externally plain little houses, about 12 by 14 feet sometimes wider, with a door or railing in front. The interior is generally about 15 feet deep, & filled with coffins all visible from the door, some splendid & others plain.

~~Stelzische~~ Legaten

~~May 12th 1846~~.

May 11th 1846. Streitsche Legaten:

Inspector Niemeyer, son of the late chancellor, is a very pleasant & affable man, without much gravity or dignity of manner. He tells me the Streitsche Legaten is invested in Prussian State Funds, & is perfectly secure. He took me to the clerk & procured the books in which the annual accounts are kept & requested me to examine them. I did so & made this abstract.

Streitsche Legat

Capital in Prussian State debts, or
ie. national debt — 2500 Thaler.
& Austrian Staaten debts — 9.333⅓ Thaler.
11.833⅓ Prussian Thaler, which are equal to 14.000 Gulden or Florins. The Prussian scrip bears 3½ per ct & the Austrian 4 per cent interest.

These have, said Dr Niemeyer, been paid to Dr Dammann, annually for a number of yea

Streitsche Legacy.

445 Prussian Thaler.

Hereafter the annual interest sent to Dr Doremus will be 450 Prussian Thaler. The gentleman who keeps the accounts is Dr. Eylert, inspector of the Bible Anstalt, & he says he knows nothing of any other legacy than the Streitsche. The Roddekamische he thinks must have been merged in it.

I left a note for Dr. Niemeyer requesting information about the Rödelsheimische Legat. He called at the tavern but I being out he left a note stating that he knew nothing of it, but would investigate & send me a letter about it.

The Medicamenta of Halle at present afford a clean profit 1500 Thaler. The sale in general is 10.000. I promised Dr. Nie to aid in their sale in America if I could.

Hallische Buchhandlung.

will sell books to any person in America at 25 per centum from the regular prices in Germany, which is cheaper than any other Buchhandlung in Germany will do. Drs Hodge, Sears Robinson &c got a great many books at these rates. Binding also is much cheaper, say 10 silber groschen for very good binding in leather backs & paper sides.

Olshausen Com. 4 vols 10 Thaler 27 gr.

The Address for books from Halle is

Herr H. Linnekogel
Buchhandlung des
Waisenhauses,
Halle a. d. Saale
Preussen.

Via Havre, France.

Hotel de Baviere"
Leipsic, May 13th 1846.

This great & celebrated city contains about 57,000 inhabitants & is alike celebrated in the history of the Reformation & of the wars of Europe. The vicinity of the place was the theater of great battles in the thirty years war & in the wars of Bonaparte.

When Luther came to attend the Conference of Leipsic to dispute with the Romanists in (1521?), the Duke of Saxony was ~~not~~ ashamed that Eckius alone should have the honour of vanquishing the heretic, & not one of his professors also. Efforts were then made among the Faculty of the University & ~~each~~ one professor after another declined the undertaking until one was induced to do it by an offer of 15 gold ducats!! Of the

Leipsic

Fact, as Mr Gersdorf, Bibliothekar of the university informs me, there are certain documents extant in the Univ. Library, ~~or~~ as well as the professor's receipt for the money which he received for being beaten in argument by "the heretic".

When Luther entered the town to attend the Disputation, he entered by the Grimma gate, & the axle tree of his carriage broke & his vehicle came to the ground which event the Romanists interpreted as omens of his defeat; but he was nothing daunted.

Such was the hostility to the Reformation & Luther in this place which was still Catholic, that a printer who printed ~~the~~ a sermon which he preached, was beheaded for doing it. A sermon which he preached some months afterward was printed on the same day by 4 printers.

A Catholic woman was imprisoned for going to hear Luther & taking the sacrament in both kinds with him.

During the Leipsic Disputation, the Duke, Georg, though he was opposed to Luther, sent him a deer & a cask of wine as a present, according to the custom of the day to send some present to any distinguished guest. The house in which Luther put up, was standing until quite lately when, owing to its entire dilapidation, it was taken down.

Spent an evening very pleasantly at Mr Carl Tauchnitz's, the great publisher, who had invited a little circle of pious literati to meet me. T. is himself a pious old bachelor, & about 55 yrs. Dr Lindner, Prof. in University also a pious & truly amiable man. Monsieur Bovet, of Neufchatel in Switzerland & his lady, both pious & very interesting. Madme B. had read a French translation of Finney's Lectures on Revivals, & made many inquiries about the personality of the author.

Leipsic.

The president of the Leipsic Missionary Society, was also present Mr

The Soc. numbers about 200 members, & last year raised about 800 Thaler. They are connected with the Basel Institute, & contribute their funds to the support of its students & missionaries.

In a conversation of a private nature, Mr Perthes of Gotha, told me Dr Rheinwald's mental derangement originated in Ausschweifungen. He was a bachelor until some months ago, when he married, after having engaged himself to a lady whom he had never seen: & one of the first symptoms of his derangement was his making offers to marry another woman, his wife being still alive. He is now raving.

Mr P. is very much of a gentleman, & begged me to visit him at Gotha.

Leipsic

Near the Grimmaische gate & along the Dresden road is the public ~~gar~~ cemetery. Its contains many ~~[illegible]~~ acres, & is very long & narrow.

Gellert's residence is a handsome large house in the court behind the Buchhandlung Boerse. His grave & tomb are distinguished in the Public Cemetery in a monument erected to that great & good man, & an excellent portrait & busts of him are found in the Library of University & other public places.

The Buch handler Boerse,

is a splendid & spacious edifice. There abt 500 – [illegible] booksellers annually convene –

1) to settle the accounts & pay ballances of the business of last year – Every man brings his account book along, some have 5 or 6 folios

2) They bring specimens of all their new publications & make engagements for the purchase of them.

3) Every bookseller (solid, that is, ~~being~~ acknowledged as belonging to the trade) deposits a quantity of all his publications with his [illegible] in Leipsic, & every book published in Germany can be had in one day by writing to Leipsic for it.

4) The price of all books is absolutely the same in all Germany. The publisher pays the transport to Leipsic & the bookseller desiring the works pays from Leipsic to his residence.

5) Some booksellers may deduct a per cent from the regular price, but no one dare publish a different price.

6). The very greatest booksellers do not attend the Leipsic fair *personally*; but send their younger partner or chief clerk.

German booksellers seldom retire from business during life — hence they do not desire to make a fortune in a few years — but are content with moderate profits. & in old age take a son or son in law, or other young man as *associate*.

During the Messe,

nearly the whole of Leipsic, houses & others & suburbs is one continued string of stores & shops & booths.

The following gentlemen, undertook to advocate the cause of the Seminary with the Booksellers by publishing a brief circular & taking charge of books:

Carl Tauchnitz, Leipsic
Barth, - general depository & acting member of the Committee.
Mr. Müller, Berlin.
Andreas Perthes, Gotha.
Rudolph Besser. — Hamburg.

Leipsic University,

Which was established by dissidents from University of Prague about 14—
This institution is very wealthy, having an income of about 150 thousand ~~[illegible]~~ Thaler.
Library 170,000 very valuable vols.

Leipsic Univ.

The number of ancient MSS. is large. Among them are the following:

1. Autographs of Luther, Melancthon, Frederic the Great, Linnaeus, Voltaire, Rousseau, Grotius, ~~Ernest~~ Ernest, the pious, the patron of Spener in his youth days.

2) The Itala on parchment out of 9th cent.

3) An original papal bull, with the (bulla) leaden seal about 1½ inches in diameter & 1/16 inch thick attached to it by two strings. It is dated 1139, & as I observed, at the suggestion of the very accommodating & pious Dr Gersdorf, is full of ~~[illegible]~~ grammatical blunders, showing the great ignorance of the papacy in that age.

4) The very first book ever printed, i.e. the Latin Vulgate, printed by Guttenberg, begun 1440 & finished 1444, in 4 large folio vols. Only 8 copies of this edi: are known to be extant at this time.

Leipsic Univ.

5) The first book ever printed with
cast type; (Guttenburg's were on punched
& carved types) i.e. Durandii Rationale
de Divinorum officiorum &c Oct. 6.
1459 printed by Faust.

6) The 1st ~~edit~~ printed ed. of Justinian's In-
stitutes, 1468 May 24, Mayence,
printed by Peter Schoeffer.

7) A German bible printed before the
time of Luther, i.e. 1470-73, in Nuremberg, &

8) Another edition of the same work printed
1473-1475. These two editions differ
only in few words, as Dr Gersdorf informed
me, & he has compared them.

9) A MS. copy of the Thora, i.e. the Law
used in the Jewish synagogues. It is rolled
on two cylinders, after the manner of ancient
volumes. A Jew once ~~visited~~ the Library
& saw this sacred book in a rather old & in de-
he expressed his horror at the neglect,
~~[illegible]~~ & offered to buy a new one if it would
be accepted, that the book of God might be

Leipsic

~~treated with~~ be treated with becoming dignity. Dr Gersdorf having consented, the pious Israelite departed & in a few days returned with a handsome silk cover, ~~[illegible]~~ to enclose the rolls & a wooden box or case to preserve both. The parchments are of the usual length of sheepskins, & sewed together, forming one continued piece like a piece of calico or cloth. One end of the whole is ~~[illegible]~~ fastened to each of the cylinders & thus both are rolled together until they meet in the middle. Thus by regulating the cylinders, any part of the roll can be read without exposing or injuring the other.

10) A similar roll of the Psalms & other parts of the O. T. & of N. T. which had been used in some Greek Church, in the 12th century!

11) Luther's 1st edition of his version of N. T. into German, printed 1522. Luther himself superintended 41 editions of his version in Wittenberg during his lifetime!

In many of the earliest publications of the Reformation, the printer omitted his name & residence from fear of persecution by the Romanists.

Leipsic.

12) Here also are two original paintings ~~by L~~ one of Luther in his shroud taken whilst he was carried, dead, on his way from Eisleben to Wittenberg, by Lucas Cranach the elder. The other by Cranach the younger, of Melanchthon in his shroud.

The painting of Luther in his shroud as it is by such a master must be correct & reflects some doubt on the wax ~~effigie~~ in the Library at Halle which professes to ~~represent~~ it is thought, to represent him in the same condition, but whose history is not fully traced.

Jesuits.

I found some of the passengers in the cars violently opposed to the Jesuits. Mr. Wm. Rieg of Frankfort on Mayne told me a Superintendent of Darmstadt, who had lived as a Protestant minister, had wife & children, was detected after his death by his papers, have been a Jesuit. He died 6 or 8 yrs ago.

Leipsic.

As is well known Leipsic & its vicinity for 6 or 8 miles have been the scene of various & bloody battles.

Poniatosky Tomb.

We visited the Garden one of the most beautiful in Germany, in which the monument of Poniatoski is erected ~~[illegible]~~, & the spot ~~by~~ marked out by a rough stone ~~[illegible]~~, at which attempted to cross the Elster. This stream is very narrow at this place & around it, not more than 30 to 40 feet wide; but the water is several feet deep & the banks about 2 feet perpendicular above the water. We were told, that his horse in attempting to leap up the opposite bank, fell back & Poniatosky fell under him. This is not probable, nor consistent with the accounts published at the time. In the inclosure at his tomb, his saddle & pistol are yet exhibited as well as several other parts of less interest.

Dr. Gersdorf told me of a certain minister, whose father had been a rank rationalist & had done great injury to the people by his heresy; whose brother is in prison at Leipsic for dishonesty, & added that the brother in our country, had been dismissed from Leipsic for pilfering other men's property, had gone to Halle, & there also was dismissed.

Wittenberg. "[illegible]" ~~Berlin~~

Passing from Leipsic toward ^Wittenberg ~~[illegible]~~ we had to return on the same road to Halle & Coethen, where we took the Berlin road & reached Wittenberg. In approaching this venerable & celebrated city of reformers, the land appears for 10 or 12 miles before you reach it, to be of an inferior sandy quality: which character continues till to Berlin. As I approached the city of Luther & Melancthon, I felt a sentiment of veneration, which did not leave me during my stay. Wittenberg is a fortified ~~[illegible]~~ place, having a wall & ditch or "fosse" all around it. Just as you enter the gate, you see a high tower of modern date for purposes of defense, ^seated on the wall, & ~~[illegible]~~ immediately within the gate & joining this tower is the Schloss kirche or ^Electoral or Castle church, ~~on~~ the door of which that illustrious man affixed his 95 theses on the 31st of Oct. 1517, which according to the custom of that day he offered to defend against any & all the learned, who might offer to dispute

Wittenberg.

there. In this church, which was built by Frederick the Wise 1493, he was wont often to preach, & in it his remains & those of his illustrious coadjutor Melanchthon are buried. Their remains are deposited about the middle of the church in regard to its length, ~~& at the side~~ Luther lies on the one side of the church & Melancthon on the other. A plain metal lid with a simple inscription covers each grave. & at the wall on either side of the church, nearest to the person represented by it, is a painting of Luther & of Melancthon, by Cranach himself, as large as life, & executed in masterly style. The tablets over the graves are exactly like the representations of them in my last folio (Conv. Lex.) only that they are sunken beneath the level of the floor 1/2 a foot & covered with a wooden lid or ~~door~~ for better preservation.

The high veneration of the civil authorities & of the public universally for these great benefactors of their race, in Protest. Germany, is everywhere manifest, & is truly gratifying. Few things on earth have been so well calculated to cherish the spirit of the reformation & of Protestantism, & more

Wittenberg.

successfully fortify the people against the encroachment of Romanism, than this practice of paying constant respect to the memory of the illustrious dead, & of celebrating the anniversaries of their great & eventful deeds. Happy would it be for our country, if the same practice more extensively prevailed among us. The great Reformation & life of the reformers ought to be annually celebrated on some suitable day in our churches, & a monuments should be erected for Luther, Melanchthon ~~[illegible]~~ ~~Gettysburg~~ in front of our Seminary, at Gettysburg ~~[illegible]~~.

The interior of the Schlosschurch was materially altered after the Bilderstürmerei, & during the late French war the French made a barracks of it & injured it much. The old pulpit, which stood near Melanchthon's grave, & was destroyed in the 30 yrs war, ~~[illegible]~~ afterwards another was erected at one end of the church.

At the one end of the church are excellent portraits of Frederick the Wise, & John the Constant by Luca

Wittenberg,

Cranach &c, also bronze statues of them of superior excellence by Peter Vischer.

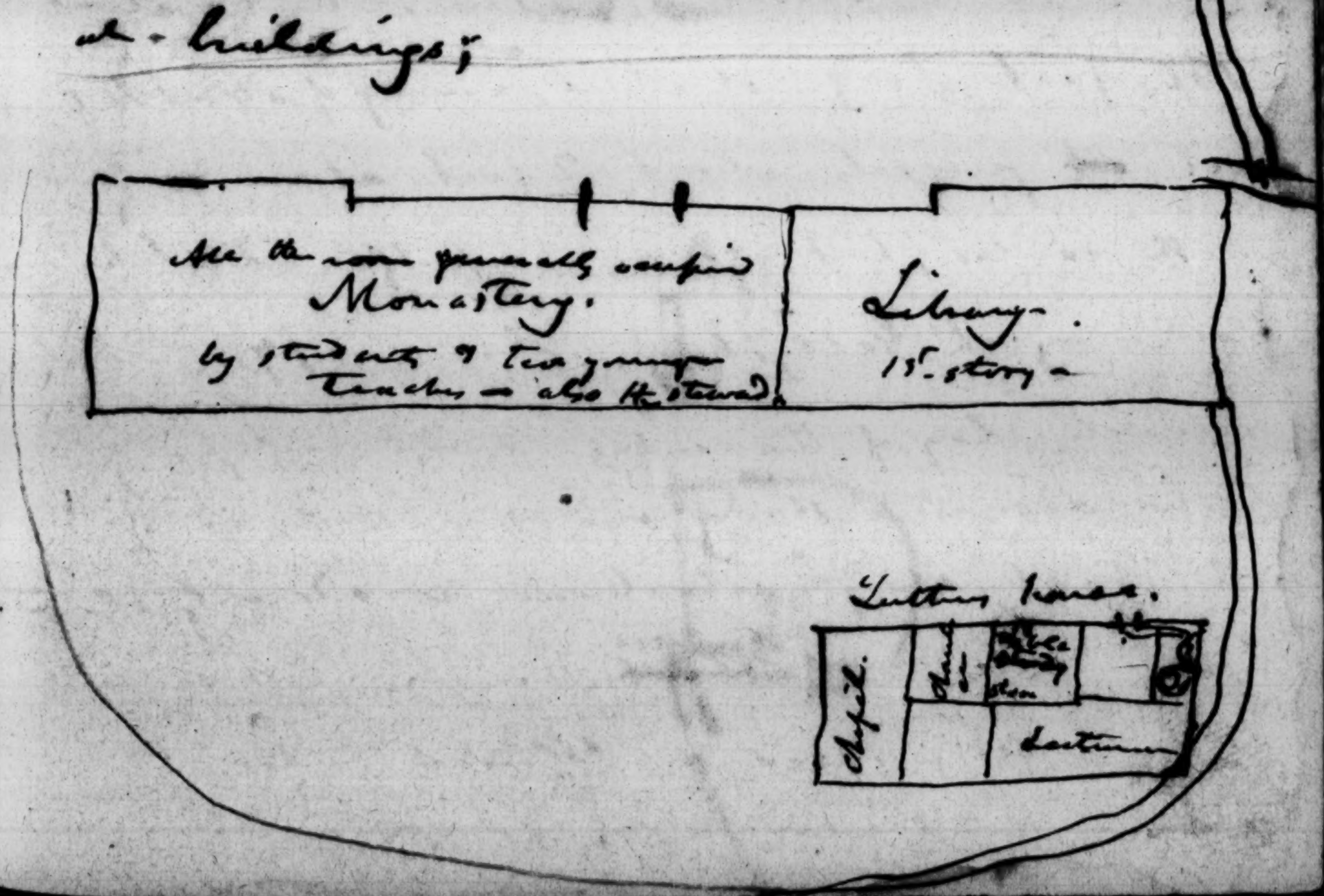
On the altar are a cross & two wax candles. Some other early divines are also buri in the church.

At the other end of Wittenberg, near the Elster Gate, at the other end of the same street, which is the principal street of the town, & about 1 mile long, stands the Augustinian monastery in which Luther had resided. This edifice which stands close on the street is 3 stories high, about 160 feet long, of which at each end ~~[illegible]~~ a wing of about 40 feet ~~[illegible]~~ projects about 2 feet ~~above~~ in front of the centre; but all are perfectly united like our Seminary at Gettysburg. There are 17 windows in each story of the centre & 3 in each story of wing. The door is a strong one & all the windows of the first story, which are considerably elevated from the ground, (~~[illegible]~~ there are no basement windows) are secured by iron grates which prove the kind of discipline & moral suasion which was formerly practiced there!

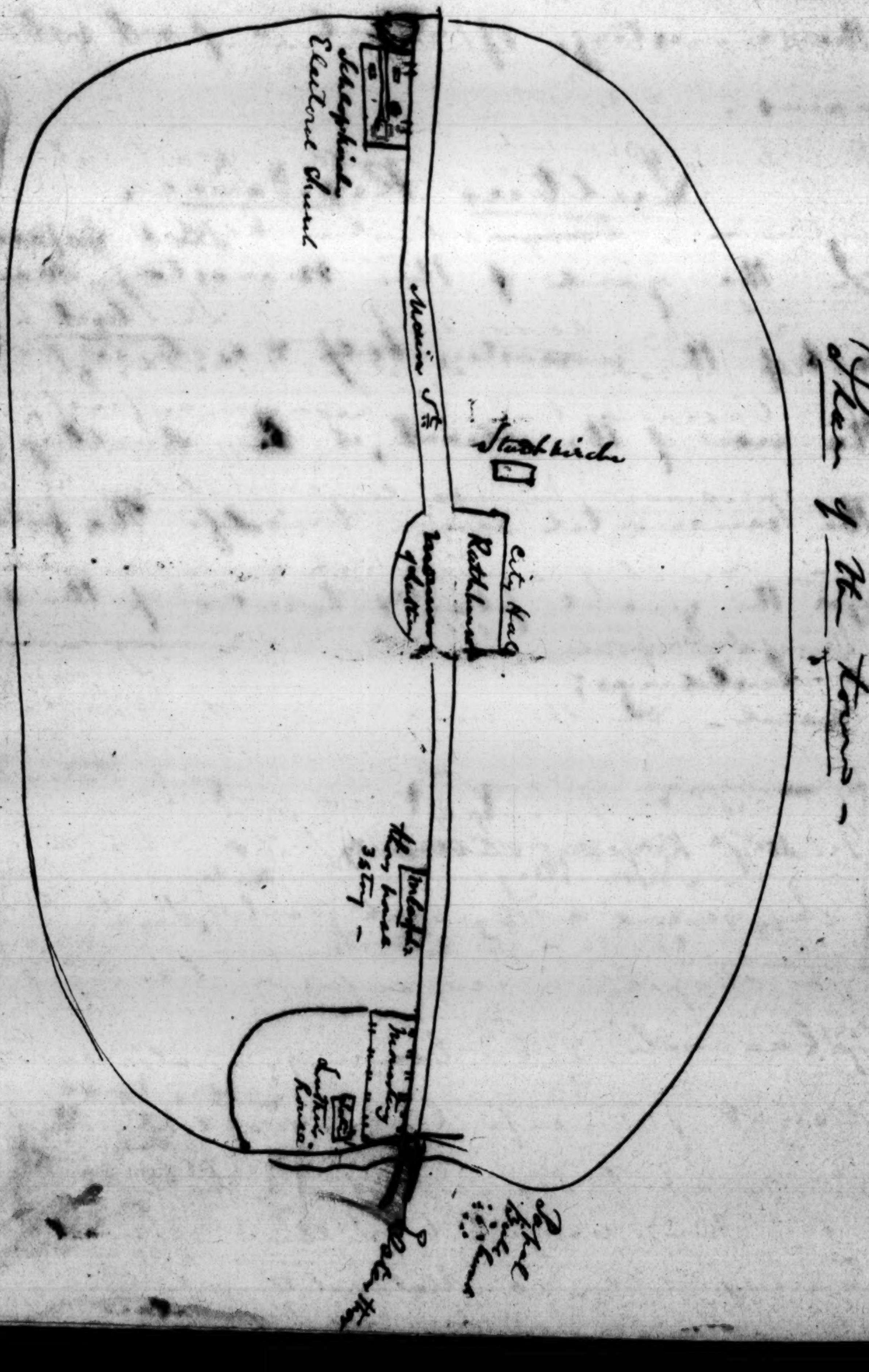
There is a high wall all round the rear of the monastery, of which a part yet remains.

Luthers Residence.

In the yard of this Monastery, about 80 feet directly back of the monastery itself & excluded by it from the view of the street, is the dwelling of the immortal man himself. The following is the general plan & location of the several buildings;


All the rooms generally occupied
Monastery.
by students & two younger teachers — also the steward.
Library.
1st story.
Luthers house.
Study Room
Chapel.
Lecture room

Melanchthon residence (& lecture room in one building) is also on this main street near the monastery & between it & the old university building, which had also been converted into a barracks. On the


Plan of the town -
Schlosskirche
Electoral Church
Main St.
Stadtkirche
City Hall
Rathhaus
magazine of cloth
Melanchthon's house
3 Story -
Monastery
Luther's house
Luther Eiche
Elster thor

dwelling of Melanchthon which is a handsome
3 story building is this inscription,
"Hier wohnte, lehrte und starb Melanch-
thon"
The house is at present used as a dwelling of a teacher &
below is a ~~[illegible]~~ school is kept.

In the second Story of Luthers house
in his room usually styled his cell,
the basement being regarded as first, there
are preserved his identical table, benches, (the chairs are gone)
Stove & coat of arms, ~~[illegible]~~
~~[illegible]~~
~~chapel~~ – On the wall above the door leading
to an adjoining room is the name of Peter the
Great of Russia, roughly ~~written by~~ with his own hand.
In a room in the back part of the building
is the chapel, a very superior likeness of Luther
by L. Cranach, & his beermug; as also some med-
allions of his wife Catharine de Bora, & her
the rosary which she used when a Catholic.
This house was given to Luther as a present by the
Elector, as was also Melanchthon's to him by the
same distinguished patron of the Reformation

Wittenberg.

The Stadtkirche, which is near the centre of the town, & in which Luther often preached, is a large building of pointed appearance, It was built in the 10th or 11th cent.

Baptismal scene.

The baptismal font yet remains which was made in 1457 & at which Luther often baptized children. It is some 2 feet diameter & 1 foot deep. There is an excellent painting with figures ~~of great~~ of nearly natural size, beside the altar piece, demonstrating the manner in which the reformers performed baptism, which ought to settle the question with us Dorothy. It is a baptismal scene, representing Luther & Melancthon (both are excellent likenesses) in the attitude of performing the baptismal rite. ~~Melancthon~~ Both are standing close to the font or vase, Melanch. holding the naked child in one hand about a foot above the vase & with the other hand pouring the water on it. His other hand is above the child & the water seen running from his hand on the babe, whilst Luther is ~~[illegible]~~ standing close by, devoutly looking on.

Wittenberg.

~~This church was shamef~~ There is a splendid altar piece i.e. painting in the rear of the altar on the wall by Lucas Cranach. It represents the commemoration of the sacrament in both kinds, & all the persons participating are real likenesses of Cranach himself & other burgomasters, & even for Judas, he selected & painted the likeness of some one who was his bitter enemy. This church was shamefully maltreated by the French after the battle of Jena, Oct. 1806, when they made a stable of it! & during the seige 1813-14 it was used as a granary! It was repaired in 1810-11.

Here also are excellent portraits of those distinguished theologians Polycarp Lyser, & Abraham Calovius. & other excellent paintings.

The University Church has a fund of 30,000 Thaler, — The proceeds of the Old University fund of 150,000 Thaler are applied to the support of

Wittenberg.

Professors at Halle, & of the Professors & students of the Theol. Seminary here. It is intended to increase the number of students or scholarships in the Seminary in Wittenberg, to 45.

The Rathhaus (Town Hall) in the public square is a very ancient building, containing several good paintings by Cranach among which is a portrait of Luther. I have already seen about 8 original paintings of Luther by Cranach. A great similarity pervades them all, & I think I now have a good idea of Luther's face. Some of the gran= ite steps. ½ foot thick are actually worn through by long usage in the centre stairs of the Stadthaus!!

In front of the town hall is the Statue of Luther, large as life. It was erected by the Mansfield Society for a monument of Luther is a bronze statue by Schadow, & covered by a cast iron Gothic canopy. The King (Wm III.) aided in erection. Description of statue.

Ist's Gottes Werk, so wirds bestehen,
Ist's Menschen Werk, wirds untergehen.

Wittenberg.

The spot where Luther burnt the papal of excommunication, by Leo X. is just out side the Elster gate, about 400 feet from the gate & 500 from Lu residence. He had therefore but little distance to go. On this spot an oak tree was planted about 20 years ago which is about [illegible] inches in diameter, & is surrounded by flowers, & inclosed by a high wooden railing about 6 feet high. The diameter of the inclosure is about 20 feet. An individual is paid by the Stadtrath, ten Thaler per annum for taking care of the inclosure, weeding the flowers &c. & any person daring to go within the inclosure, or to injure it, is punished by imprisonment. I was told by a person living near the spot that this is the only one out of about 20 oak trees planted along this section of the town (without the wall) that is growing.

Wittenberg.

All the professors & best scholars now spell the name Wittenberg.

Theological Seminary.

The Faculty are Dr Heubner,
Prof. Schmieder,
& — .

The ~~other~~ Professors deliver lectures per week as follows:

Dr Heubner 5 hours Homiletics Exegetical study of the S.S. He goes over the books of N.T. in order, spends more than usual time at the pericopen, i.e. the portions of the gospels & epistles prescribed as texts thro' the year. On these he often gives skeletons, the value of which as a student stated, "ist allerdings? vorzüglich."

Prof. Schmieder gives three hours to the juniors ~~[illegible]~~ per week for the recension of sermons & 2 to the seniors. Each junior has to prepare & preach in public two sermons & each senior 3 per session in the church.

Theol. Seminary – Liberty of conscience infringed.

Every other week they have debates in German.
¶ once a month the debate is in Latin.
Of the debates a journal must be kept, which (an officer of gov.) has to be submitted to the King's Minister of ecclesiastical affairs !!
O what liberty!

The greater part of the students at present board in taverns & private houses in town, in consequence of a little dispute lately had with the steward; but my polite & friendly guide one of the seminarists Mr Emmelman told me, he expected they would all return again.

Each student receives 180 thaler, free room & fuel, annually, or if he rooms out of the building he gets 10 thaler more per annum

The average age of students on admission is 30. many of them having spent several yrs as private teachers, inasmuch as preferment.

Wittenberg.

to pastoral stations advance slowly.

There have been about 70 student married or are engaged to be married to ladies in Wittenberg.

The citizens do not attend the students' preaching as well as formerly, only about 20 being present on an average: one reason is the slander, that ladies attend with other views for their daughters than spiritual benefit.

Prof. Schmieder gives 3 hours per week lectures on the Psalms.

Only one student understands English.

The number was not quite full 25 some time ago; but now is, & it is intended by the authorities to increase the number to 45.

Wittenberg itself is a very old & poor looking town, of only 7000 inhabitants & no business to give it prosperity. Few new houses or better ones are to be seen. The removal of the University was a great injury to the town.

Wittenberg.

Brandy in tea.

Here I saw a truly pious man pour Arac i.e. Brandy into his tea, & suffer, because he said "es wärmt besser." I told ~~th~~ such cases are by no means ~~[illegible]~~ rare, though happily not general in this region. In Schweden it is very common.

The orthography of this town with an n instead of m, it was preferred & used by all here — Dr Heubner & all the professors use it.

Berlin. Rheinischer Hof

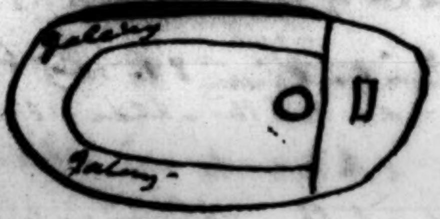
May 18th —

By the politeness of Dr. Foerster & his [illegible] we had an invitation to accompany them to their pew in the church in which Revd. Arndt preaches. The house was very crowded, the seats being almost entirely occupied by the ladies & the entire broad aisles being filled with gentlemen, who had to stand during the entire service. There were probably 6000 persons in church. Revd. A. is the most popular "Evangelical" preacher in Berlin. There was nothing extraordinary however in his performance. His style was good, abounding in antitheses, his matter sound but rather common; ~~but~~ and his delivery & general qualifications as an orator not above mediocrity in our country. His text was *Come unto me all ye that labour* &c" which he said was the last text on which Luther ever preached. The edifice bears some resemblance to Taberna-

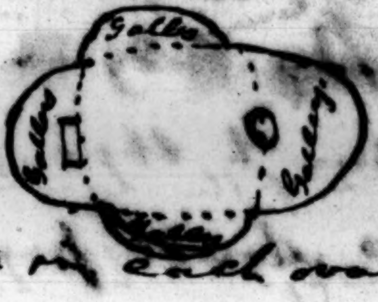
Berlin.

as in New York only that it is a compound oval instead of a simple one.

N. Y. Tab.



Church

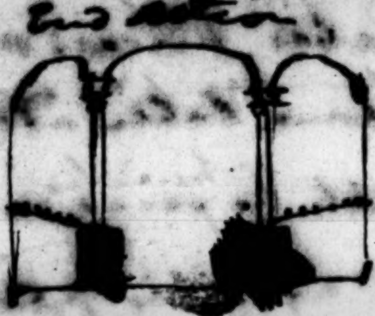


There are four galleries one in each oval projection. The pulpit is marked by O, & the preacher by over front of the congregation, the organ is marked ▯. A cross & two candlesticks were on the altar.

After sermon we went to the Domkirch the one in which the king usually worships when in the city. We heard a good prayer although sermon preached in a good yet common way by Revd. Heidenreich. The ~~[illegible]~~ Choir to which the king pays 20,000 thaler annually, was absent today.

The Dome church

is a very large & elegant though rather plain church 200 feet by 80. It consists of 3 aisles running along the length of the church & sustained by 12 columns or pillars on each side & four at each end. There is no canopy, & the pulpit is fixed between two ~~[illegible]~~ pillars. The whole ceiling looks thus:



The pulpit is at the one side of the church at the middle. The organ, baptismal vase & the altar at o end of the building whilst at the other is a gallery. The king was absent & the church 1/5 filled.

Monday May —

Dr. Neander.

This morning I attended the lecture of this truly learned & celebrated historian. He is small of stature, of a dark complexion, black bushy hair, & a Jewish physiognomy. He entered the room as is usual with the majority of German Professors whom I have heard, in rather a hurried manner, mounts the rostrum & instantly without any ceremony of any kind, began his lecture. He appears to be very nearsighted & puts his eyes so close to the paper that his nose almost touches it. Part of his MS.

BLEEDTHROUGH

seemed to be in detached pieces; or more probably he had written some later additions on small loose papers, which he occasionally turned over & over as if he had lost his place. He lectured standing, or rather leaning on the desk which was loose & which he moved to & fro to the manifest danger of those students immediately before it, & behind which he almost entirely concealed his ~~hand~~ face. He is in constant motion & as awkward as he could well be. At one moment he would glance at his MS, then turn about almost with his back to his hearers, putting his hands near his eyes picking either his hands ‡ or the fingernails in a most ungraceful way, *Then he would turn to his MS. again put his eyes almost on it, & then turning around ‡ he would go through all the same antique operations again.

The most homely portraits I have seen of him is still flattering. The students seemed to be amused at the singularity of his movements & occasionally some would laugh, casting a glance at him & at his neighbour.

Berlin —

He reads slowly & does not affect as the Halle professor do. He had about 100 hearers, & stopped abruptly when the clock struck the hour.

From 5 to 6 I had an opportunity of hearing the celebrated author of the History of the Popes, & of the Reformation,

Dr. Ranke.

This gentleman, who meets us at a dinner party at Dr. Twesten's, where I shall describe his personality, is much more polished & interesting in his manner than Dr. N.

He delivered his instructions sitting. He lectures very much in that animated, affable, manner which characterizes him in the social circle.

He glances at his MS. an instant; then looking up ~~either~~ apparently at the ceiling & sometimes at the students, he talks ~~[illegible]~~ a while, then glances at his MS. again, & again raises his head

Berlin. Dr. Ranke.

& talks. Sometimes he talks rapidly, & makes some grimaces with his face. His articulation is not very distinct, yet he also does not repeat as the Halle professors do. Nor did the students hiss in order to make him go more slowly. His head is in almost constant motion, & often he makes gestures with his hands.

His lecture consisted of 1/2 speculations on the origin of the Mexicans & other aborigines. He gave a brief Review the principal literary helps, & then a regular history of Aztecs & the Mexicans.

Neither of these professors ~~recommended~~ any books, & I have learned that the professors plan of the institution is to make their lectures serve any purpose to the student especially to the poor ones. The library is there used chiefly by the Professors & few students in Berlin in after life. When we recollect the great poverty of many students, & the fact that books on all the subjects of the lectures would cost much their plan seems natural, & leads the students to value the what they take, & to take them as full as possible.

Berlin. Harnessed Dogs.

Here I saw several milk wagons drawn by 2 & sometimes 3.

Dogs.

& guided by men or women. They were as quiet as any horses could be & not less obedient. They were attached to the single trees by strap traces like our carriage traces, only of calfskin, & 3/4 of an inch wide. The single trees were affixed to an iron doubletree fixed below the tongue or rather to the ~~dogs~~ horns in which the tongue was fastened and in which it played. The end of the tongue was held higher than the dogs by the hand of the driver who walked aside the dogs. The harness of the dogs was just like that of horses here i.e. no collar, having a strap 2 inches wide running around their breasts & ending in the traces. This strap was held up by

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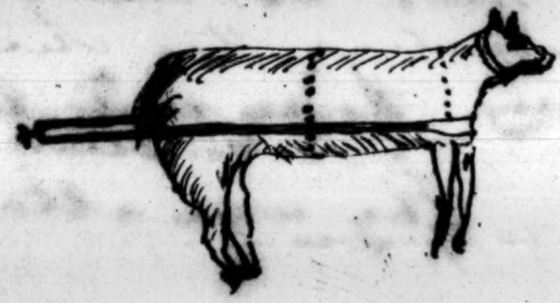
one an inch wide over the back and near the shoulders and another near the loin running all around the body, thus:



By a collar around the neck & a chain connecting it with the end of the tongue, they were guided, & a strap went round their nose connecting with their neck collar which held in & directed their head.

Berlin.

Dinner at Dr Twestens.

Dr Ranke, Krummacher, Schwe: Inspector Kolb [illegible]

We went at [illegible] the new service of consecrating the church, had delayed Dr Twesten, who, a Consistorial rath, had necessarily to be present.

We spent a very pleasant afternoon indeed, ~~[illegible]~~ and no one can call to see this excellent & pious Twesten & his truly polite & accomplished wife & daughter without being pleased. Dr Twesten is orthodox in his dogmatic views & very highly respected. He lectures in the University every day from 9 to 11. i.e. twice, each lecture according to German custom being exactly 3/4 of an hour long, amounting to 1½ hours per day. His works stand in high repute. He is a most communicative & able man in conversation & also ~~Prof~~ Dr Ranke remarked that no one believing the doctrine of original sin as taught in the Augsburg Confession, Dr Twesten meekly but firmly remarked: "Das wüsste ich doch nicht. Meine Wenigkeit glaubt es doch."

Dr Ranke.

Dr Ranke is small of stature, having a good yet not extraordinary head, exceedingly talkative, fond of laughter, & almost boisterous. Judging from his judicious grave & farsighted works on Popery & the Reformation, I had expected to find him grave & dignified, & therefore found myself somewhat mistaken; ~~consequently somewhat disappointed. Still~~ yet there is a great deal of benevolence, vivacity & intelligence in his conversation.

Dr R. expressed the opinion that the Romish church is gaining ground in some places, ~~this~~ & losing in others; but that ~~nevertheless~~ the light & spirit of the present age, are making steady inroads on her fastnesses & that she is ~~losing~~ on the whole, losing ground.

Dr R. also expressed his opinion that the German catholic church would not continue to grow, &

the adherents of Ronge, having set up no positive creed, would could not retain their hold on the popular feeling, i.e. the confidence of their laity. He thought the Augsburg Confession as near to the doctrinal mass of Romanism as any system could be to be ~~[illegible]~~ tenable; & that it will be very difficult for the German Catholics to devise a system that shall hold a middle ground between the Augsburg Confession & Tridentine Romanism, which will be consequent & capable of successful defence; or which will commend itself to the understanding of intelligent Catholics.

Revd Krummacher of Elberfeld. This is the gentleman who was elected by the German Reformed Church as their Professor. He is here at present on a visit, as applicant for the station of pastor in a vacant church. His merit as a preacher admitted by all; but as he is an orthodox & evangelical preacher, & the magistrat have the appointment of the pastor to this church, his success is doubtful as the magistracy are decidedly neological.

Mr. Krummacher very soon began to speak of the church in America, in which he feels a deep interest. Especially were his inquiries minute in regard to the disputes in the Reformed church, caused by the work of Prof. Schaff. He took occasion to say that he was no less surprised than grieved at some of the principles it contained; especially as Prof. S. had spent weeks with him & ~~had~~ appeared then to have different views. He expressed his decided disapprobation of Prof. S. view of justification & declared it irreconcilable with the Heidelberg Catechism. He also disapproved of Prof. S.'s view of the church as an organic body independently of the members of the church & anterior to them, &

regarded it as a germ of Romanism or
Puseyism. He said Prof. S's views were yet
unsettled, & that it is unfortunate that the
Reformed ch. of America should be agitated
by his fluctuations. He further added that
he did not regard Prof. S. as having fully
experienced ~~an~~ ~~[illegible]~~ experimental change of
heart: that he had yet many things to learn
which he doubted not the Lord would teach
him. He added that he had written to Prof.
Schaff stating his decided objection to his
book on the points referred to.

Further, that Prof. Sch. had sent him
a MS. written ~~which he~~ during his residence at Oxford
in England, requesting him to publish it which
he had declined doing on account of the Pusey
ite & other views it contained. That Prof. Schaff had
requested him to give it to one of the Editors of
Periodicals, if he would not publish it himself

& that he had offered it to two or three but all agreed it did not suit them.

~~[illegible]~~

He said Prof. S. had made himself enemies before he left here by having secretly written articles for some periodical, in which he sat in judgement on men (Dr. Twesten &c.) of whom he was ~~unable~~ incompetent to judge; & that he would not be well received here if he should return. That he was well skilled in dialectics & had probably thrown in some sophisms into his defense of his course before the Synod at his trial in York. During the ~~I told him~~ greater part of this conversation he was addressing himself partly to me & Dr. King.

I told him, Prof. S. & I were on the best of terms, & that I should greatly rejoice if he by his influence could induce Prof. S. to retrace his steps & recall the doctrines which I feared would injure the kingdom of Christ.

Berlin.

Mr School-Inspector ~~[illegible]~~ Kalb, was for 20 years a Catholic priest at München, & lately joined the Evangelical church. He objects to the system of the Roman Catholics as superstition & "unbelief" as at present constituted. He speaks German in a heavy rude Swabish dialect, bordering on the Swiss, & will find it difficult to obtain a station. He seems to be a sincere & pious man, who might have been useful if he had united with the German Protestants.

Inspector Kalb has received an appointment, as I have just learned.

Berlin.

Attended the lecture of Dr Twesten in the University. He is decidedly the most dignified & respectable lecturer that I have yet heard since my arrival in Europe.

Scharlottenburg.

Wednesday May 1 th 1848. We this day took a ride to Charlottenburg the favorite residence of the ~~[illegible]~~ late king. We pass through the celebrated Brandenburg gate, the car [illegible] great Bonaparte [illegible] taken to Paris [illegible]. The entire extent of the road is a beautiful turnpike with trees on both sides & the first 3 miles are through one continued artificial grove (the Thiergarten) which is the most extensive, handsomely planned grove or garden I ever saw. It is not properly a garden, but a grove beautifully intersected by roads & walks & statues & little lakes. Some of the trees are green others linden others pine oak. The roads are sanded or rather the natural sand. Roads intersect each other in every direction.

The center of Charlottenburg is exactly one German i.e. 4½ English or American miles from Berlin. The palace was built by Frederick the great, & is occupied by the present king

Charlottenburg.

six weeks every fall. The different apartments of the palace are handsomely furnished, containing paintings & especially portraits of the several generations of the royal family, as well as relics of its several members.

The orangery in the rear of the palace is the largest I have seen containing several thousand trees some of them 1/2 or 2/3 of a foot in diameter, all in boxes of about 6 foot diameter. The garden in the rear is very beautifully laid out by various walks, & in the depth of it deeply shaded by trees is the great mausoleum of the late beautiful & much lamented queen, Louisa. It is a temple of the Doric order, the light in the interior has a very singular impression, reflected from the superbly polished blue marble pillars. The entire interior sides of the building are of polished marble, & the walls distinguished by passages of scripture giving a religious air to the whole. The monument of the queen is truly splendid. It is considered the masterpiece of the great sculptor Rauch, & not surpassed by any other modern work of the kind. The sarcophagus is of beautiful marble; & the form of the queen ~~[illegible]~~ reclining on the sarcophagus in a most natural easy, & graceful manner. It is a most perfect marble statue, modestly fully & chastely clad, yet exhibiting her form of unsurpassed beauty & her countenance of most perfect features & most amiable expression, not as dead but as reposing in slumber.

Near to the queen is the sarcophagus of her husband the unfortunate Wilhelm the 3. His statue is at present of alabaster but the artist is about to finish one of marble at the expense of his son the present King.

Wednesday May 1846.

To day I visited the *Kunstcabinet* in the in the Palace. The departments illustrative of the different parts of the world, are not superior to others I have seen, but the *historical* relics in the other several rooms are of very superior interest. [Of the principal & which a pretty full enumeration is given by Murray p 329 &c. Among them are:

1. the model of a windmill made by Peter the great of Russia, while working in Holland as a ship carpenter.

Berlin. Kunstcabinet.

2. Dress & cap worn by the celebrated Prussian general Ziethen.
3. A cast of the face of Frederick the great taken his death.
4. The bullet by which he was wounded in the battle of Rossbach, 1760.
4. A wax figure of him dressed in the identical old greasy uniform worn by him till his death.
5. The sword ~~[illegible]~~ which he wore through his wars old & mended by himself. Some of his books his walking & flute.

6. The collection of stars badges & orders which Buonaparte had received from the different powers of Europe; together with his hat taken by the Prussians after the battle of Waterloo in his carriage from which he very narrowly escaped himself.
7. All the orders, badges &c of Marshal Blucher.
8. A cast of the face of the beautiful Queen Louisa of Prussia, & of Moreau's face, taken after his death at Leipsic.
9. The camp chair of Gustavus Adolphus.
8. The saddle of the Turkish pasha of Shumla who was strangled for surrendering that fortress to the Russians.

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9. A section of the mines of Freiburg.
10. The head & horns of a stag embedded in the

trunk of a tree, so that the ~~ends~~ outer extreme half only of the ~~b~~ bones ~~only~~ can be seen.

The new Museum,

is a splendid collection of Ancient vases, sculptures & especially pictures of which there are about 30 rooms. [See Murray p

Berlin. Gossner.

We called to see the distinguished Mr Gossner who about 20 yrs ago was the most popular minister in Berlin, but now lives in a small house outside the Potsdamer Thor: He has charge of a Hospital. His time is still chiefly devoted to missionary matters.

Gossner was once a Romish priest but seeing the errors of Romanism, renounced it & joined the Protestant church. For many yrs he was a very popular preacher. His Haus-postille affords evidence of his homiletic talent & his power to influence the people. He told me he stands connected with no Missionary Society. His missionaries of whom several are educated men, several had been Volksschullehrer here, the majority however ~~entirely~~ ignorant of any thing ~~but~~ more than common school teach, are about 25 preachers in Germany, & about three times as many mechanics, farmers & their families; amounting in all t 100 souls, chiefly located

Berlin. Casper Schade.

in India &

He gives his missionaries no salary at all. They receive an outfit of clothing, & get to the place of destination he does not say how, but when there support themselves, only receiving occasional supplies of clothing an abundance of which is presented to him, by friends of the cause.

Revd Casper Schade.

Mr Elsner informed me that the house in which I at that time was, (his residence) is the identical house of Schade.

Frederic the great had great confidence in pious men. Silberschlag, one of the most devoted men of the age had his entire confidence & though all the members of the consistorium recommended any thing, unless his name was amongst them he refused saying there must be something wrong or S. would also sign. S. had a great mechanical genius & in an emergency when no one else could do it, built a bridge for him over the Elbe in 2 days to [illegible] his army [illegible] during the 7 years wa

Potsdam.–

May 22d–1846. To day we visited this interesting collection of palaces, in which the Fred. the great & his ancestors have so long spent much of their time. The present King also spends his summer months in this place & is there at present.

The town containing 33.000 inhabitants is in a prosperous condition, a steamboat connexion with Hamburg is now regularly kept up every other day, passengers going by railroad from Berlin to Potsdam, & there taking the boat. There are four palaces in & around it, & it owes its chief splendour to Frederic the great.

In the Garrison church, the remains of Frederic the great are deposited in a plain metal sarcophagus, beneath or before the pulpit; his family having declined burying him at Sans Souci between his dogs as he had ordered in his will.

The Royal Palace in the town,
The Palace of Sans Souci, (without care) with the Windmill of historic celebrity,
The new Palace, &

The Marble Palace,

are all described by Murray, & as they possess no ecclesiastico-historic merit, ~~&~~ we shall pass over them without further notice.

The Russian Colony, consisting of about a dozen houses built in Russian style, was given by the late king to a party of Russians whom the Emperor sent hither. These houses are almost exactly like the log houses of our backwoods, only the logs are not hewn at the sides as ours are, & as they are all regular straight pine; the whole looks rather more systematic than ours. Further, the logs are not cut close off close at the ~~f~~ corners, but regularly project about 1 foot, & some plain blunt ~~[illegible]~~ ornaments are added to the roof or gable ends, which are not seen with us.

Visited Dr. Dräseke – found him looking well very friendly & affectionate, urged me to stay & dine with him praised the king, but said he listened too much to ultra Lutherans & intolerant men &c. Thiele who gets his clews from Hengstenberg [illegible]

Berlin.

Spent a delightful evening at ~~Ros~~ a village near the city ~~with~~ at the Rev.d Wisse's, in company with /

Rev.d Arndt, a truly pious & unassuming man & one of the most popular preachers,

Rev.d Krummacher, already named,

Dr Strauss, the court preacher, a gentle of accomplished manners, & elegant style but a flatterer & especially worshipper of the king.

Rev.d Ziehe, who had been chaplain of the army during the campaigns in Russia, & the two campaigns against Napoleon in France, & was at Waterloo.

Candidate Schroeder, a pious & promising young man, to whom Prof. Schaf had given me a letter. Mr Schroeder regretted the new doctrines advanced by his friend Schaff in the Principle of Protestantism, & said he hoped Prof S. would yet return to the sound old views of the church. He told me that the degree of Dr of Philos. could be obtained

in two ways, I. by applying to a universi-
ty ~~for~~ examination & verbally by any of the
professors of the Faculty, & then preparing a
written dissertation on any subject of his
or II. by merely a written Latin dissertation
sent to some university to be examined by
the Faculty & sentence passed on the writer.
In Heidelberg the latter plan is usually
pursued, with $50 of a fee added.

He said Prof Schaff had not obtained
the degree in any way to his knowledge, possi-
bly he may have obtained it he added after he
left Berlin, at Heidelberg, Erlangen or else-
where; yet Mr Schröder never heard of it,
& Prof. S. does not style himself D.D. in his
publications.

Berlin. Coursafarth.

Saturday May 23d 1846.

About 3 o'clock, I heard that there would be a "coursafarth", at which the different branches of the Royal family were to be present. Not understanding ~~After enquiring of the~~ nature of this celebration, I asked the first genteel looking gentleman I met for the import of the term. From him, I learned that it is customary for the royal family during the summer season, occasionally to appoint a procession which amounts to about this. At about 5 o'clk P.M. all fashionables of the city who keep coaches, & even some in hired coaches, repair to the "Thiergarten", i.e. the beautiful grove without the Brandenburg gate, which is intersected by various cross winding roads. It is customary for the citizens all to be arranged in order first & even to move on in procession, before the royal family join them. In this instance the place selected was the beautiful & broad road between the ~~thi~~ house of the Jagermeister & the turnpike leading to Potsdam. This road is perfectly straight & wide & about 3/4 mile long. Along the whole of this road carriages were standing one against another facing one way on the one side of the road those on the other facing the other way. The procession began, & all moved forward up one side & down the other. But such was the multitude of vehicles that a double procession had to be formed, that is, there were two rows going up & two down the road simultaneously, & even this did not afford room for them all so that the range was continued about 1/3 of a mile along the turnpike toward the city! There must have been something like 600 carriages. The drivers were generally in full livery, & the ladies & gentlemen dressed in their best attire. Many of the vehicles were very splendid, & the ladies were very gay & interesting. About 5 1/2 the branches of the royal family appeared. The

Berlin.

Princess Leignitz, the morganatic wife of the late King, in a splendid coach & 4 horses & outriders. She is a healthy, goodlooking lady of about 40 yrs of age. She bowed freely to the company in the other coaches as well as to the crowd on both sides & was cordially greeted by them. Then came the prince of Prussia the eldest brother of the king, with his lady, in a neat coach with only 2 horses & he himself driving, a waiter being on the carriage behind & an outrider before. He is a plain man & certainly was less ostentation on this occasion than many of the other citizens.

Potsdam.

Rupin Chapel.

[illegible]

Berlin, Dr Eilers.

May 23th Called to see Hr Consistorial rath Dr Eilers. He ~~had~~ was just been taking a nap, although I called in his regular "Sprechstunde". I told his daughter a very interesting & intelligent girl, not to waken him, but she requested me to take a seat, as her "Papa" would doubtless soon awake, it being his usual time. She then withdrew & in a few moments returned requesting me to go into the study where the Dr was desirous of seeing me. I remark I fear you waked him, & she laughingly replied Oh I only went into his room to see if he was awake & he then rose up. The Dr is a very accomplished & learned man. Speaks German with more grace & elegance of style & pronunciation than any other person I yet had met. At first he looked a little amazed, not having heard of my arrival, yet after a few sentences, he became familiar & cordial & before I left him I was highly pleased with his character. He expressed his pleasure at the purposes of our church, & of our visit. Said the king would be gratified, if I called on his personally, & he believed would cheerfully contribute to our aid. He advised me to call on the Dr Snethlage, the King's Court preacher, & take his advice about calling on the King at present or at future. He invited me to call again & offered to afford me all aid in his power.

Hofprediger Dr. Snethlage.

May 25th Called to see Dr Snethlage, & was received by him in a very respectful manner. I told him the object of our visit to London & Germany, & also my own in regard to the Seminary. He said the Häupter of the church did not feel much interest in the church abroad, (probably he meant the civil Häupter) & that all the interest felt in this country on the subject was concentrated in the Missionary Society which would meet a week after Christmas. This

Berlin.

I ought to await the meeting of that Soci'y Sunday after Whitsuntide: that if I could remain several weeks or call again after several weeks when the King had returned, it would be well.

On the whole he was not so cordial & affectionate as Dr Eilers; but calm, respectful, & friendly.

He said application had been made by ~~the~~ some Synod or other eccl. body ~~from~~ in the States for aid; but did not know himself what were the circumstances. He said the King was inclined to do something for us, if pleased with the circumstances.

Lordsday Berlin.

May 23rd. Heard Dr. Heidenreich preach in the Dome ch. at 10 o'clk – a cold moral lecture.

At 11 heard in the same place, Dr. Ehrenberg. He is old, weak, & grey, entered the pulpit with his golden star & other orders hanging on his breast!! His discourse was very cold, his delivery miserably uninteresting & tame. It was a sacramental season, but not a tear was shed, nor even the appearance of feeling manifested by any one. The congregation was serious & attentive but cold.

The Lord's day is observed with more strictness now than formerly; which is owing partly to the influence of the King, who has taken a decided Christian stand on this subject.

I also at 2 o'clk P.M. attended the French Protestant church, formed by refugees from papal oppression in former times. The discourse in the afternoon was German & the audience almost exclusively children (about 60 of all ages. [illegible]

Berlin: French Church.

10 yrs ago, I am told the French language was exclusively used in worship; but for the benefit of the rising generation it was found absolutely necessary to introduce the German, as it was the English into our churches in America.

Von ~~Schulz~~ Scheele, the editor of a German Paper in U. States, probably the Schnellpost, was guilty of theft at the University of Bonn, having repeatedly stolen of his fellowstudents, for which he was expelled. He was pardoned by the King & allowed to resume his studies in Berlin, but again behaved so badly that he was banished from the country. So ~~also~~ Assessor Niebuhr informed me. No 14: Hirschel Strasse.

May 24. Spent the evening by invitation with Counsil-rath, Kober, at whose house the pastoral Conference convened. These monthly or weekly pastoral conferences, are very agreeable and extremely useful, in promoting brotherly love, keeping up the interest in church affairs, & in

Pastoral Conference. Berlin.

the kingdom of X. They are begun by social conversation —. There are lectures at each meeting in alphabetical order, giving a brief exegesis of some passage of ~~[illegible]~~ S.S. When finished others can make observations. ~~The~~ Meanwhile cigars are smoked — coffee is drank — & at the close a regular supper on the table served up, — with wine in abundance, &c &c — closed at 10 or 10½ o'cl.

Were present, Sup. Kober, Bachman, Couard, ~~[illegible]~~, Dr Pischon, Arndt, ~~[illegible]~~ Dr Büchsel, & lately appointed pastor of the church in ~~the~~ Thiergarten.

Several were, rigid, ~~[illegible]~~, Lutherans, contended for the doctrine of Consubstantiation, & the company became so excited that nearly all talked at one time, & so loud that if it had been in America, they would have been regarded as disorderly & as quarrelling. Yet all was in good feeling & after vent had been given to their feelings all cooled off.

Yet this meeting was not practical — not a prayer was offered — nor the spiritual interests of the church distinctively discussed.

Berlin Pastoral Conferen

No interest was expressed for the ~~spirit~~ progress & no inquiries made about the condition of the American church.

Conrad is a rather short, stout, excitable intelligent man:

Pishon, as tall, thinner, more cool, & amiable.

Sup. Kober is a tall, thin, sedate, talented good man

Past. Buchsler is a tall rawbony, stern old Lutheran.

Superint. Buchsel's introductory sermon was attacked by a neologist in the city newspaper yesterday, because he represented God as "Ein zürnender Richter".

They were ignorant of the Lutheran church — did not know ~~that~~ we had a discipline.

Romish Church,

is a perfect rotunda, about 90 feet diameter; no gallery except opposite the altar, for the organ & choir. There are large columns against the wall, all round the church, & deep arched windows. The altar & altar piece are splendid.

Berlin. Minister Thiele.

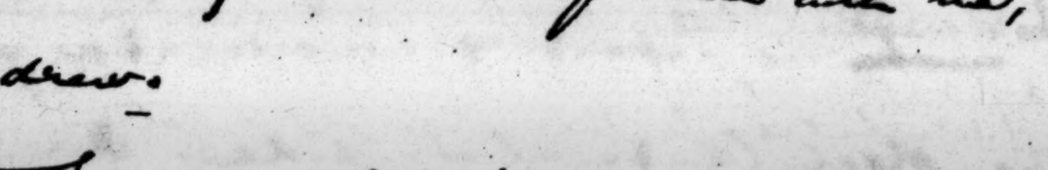
Called to see the Cabinets Minister Thiele — He is a venerable, old man, received me in his uniform with stars & garters, & cap on. He seems to be a pious, upright man of ordinary talents. After I had stated my errand, he said "Prussia is a poor Kingdom; we have more iron than gold — indeed the principal thing that secures ~~makes~~ us the regard & consideration of nations is the steel blade at our side. Our king feels a deep interest in all objects like yours, he is willing to do all he can; & will probably do so in this case; but I do not wish you to raise your expectations too high."

"~~He~~ The king will return on Thursday, but start again on Friday; but I expect to see him a few moments & will state your presence, mission & desire to see him, & will let you know the result; You need not call before the 5 or 7 of next month, till which time ~~[illegible]~~ the king will be absent.

Berlin, Minister, Thiele.

He then entered into a christian discourse, uttered very pious sentiments, said they did not care about the exclusive retention of the German Language in America, nor its retention at all. &c The Germans by leaving their fatherland, had [illegible] cut asunder the bond which united them to the King & government here &c. He expressed great pleasure at having become acquainted with me, & I withdrew.

To day I visited an inclined plane railroad, on which the ~~car~~ car, actually runs round a circle with a man in it & lands him at the top of another plane something lower than the first:



Berlin. Hengstenberg.

Tuesday May 26th. Today I heard Prof. Hengstenberg lecture. His manner is dignified, he reads slowly & closely, distinctly, recommends some principal authors & repeats some few passages, & speaks with much variation of tone. The subject was the Reconciliation of the Mosaic Genesis, with objections of geologists. He took up the objections of infidel geologists, & answered them. He maintained the common ground that Gen. 1.1. relates to the original creation & the six days work to the formation of the present organization. at a indefinitely *future* time 5846 years ago. He had nothing new, but aimed at freque pointed or witty sentences which tickled the stud & sometimes caused a laugh.

He recommended Wagner's Geschichte der Urwelt.

Cuvier's Gesch. der Urwelt übersetzt.

Schubert die Urwelt u. fix Sterne.

Rudolph Wagner's Naturgeschichte des Menschen.

He had about 100 hearers, & read quotations out of a book (about 1½ H.) Many students

Berlin. Dr Uhlmann.

no notes at all & others very short ones

I called at the lecture room of Dr Uhlmann, just before he entered, but finding only 3 students, I judged he must be a poor lecturer & withdrew. No more entered. On inquiring of a student, why his auditory was so small, he said he was not popular, because he was always attacking the other professors.

I heard Neander lecture on Romans. He takes a Greek Test. but no MS. — usually discusses 10 or 12 verses in a lecture & near the end of the Semester sometimes a whole chapter. He passes from one v. to another commenting on the principal words &c. In difficult passages he proceeds more formally examining the context &c &c. His general method is exactly that which I pursued formerly.

Berlin — [illegible] Spring

Dr Reich says Karlsbad is the most pow-
ful spring of Germany — & has Iodine in it.
Marienbad is similar, but as I
to travel afterwards & the effects sometimes re-
quire subsequent attention, he dissuades me
from going thither. —

Kissingen is similar but less powerful
Rhaidzi fountain there is best
& better adapted to my case. It also has Iod-
ine, & some alum.

Prussian Book "Censure"

Just as I was about to leave Berlin,
the very forenoon of my departure, I was to
by a highly respectable gentleman, Mr. Bülow, that the
king is not popular — because he squanders
money in unnecessary improvements, such as
the fountain at Sans Souci, to carry the
water to which by steam, cost more than a
million of dolls: because he has not given
the constitution which his Father & he after him promised
& because, though he does not design it, the
Romanists are favored by his ministers &
The Book "Censure" is managed to favour Rom

Prussian Censure

[illegible]. No book can be published, or if published it will be suppressed which exposes the corruptions of Popery. The gentleman my informant, showed me a late work translated from the French, a history of the corruptions of Popery, which the Censor had that day suppressed. Yet these books he tells me are read the more carefully: & the public are excited against the government. The woman told me that the pastor of Berlin had recently received a warning, not to preach against Romanism. This if there be no mistake about it, ~~[illegible]~~, is truly deplorable. My informant told me that more than 5/100 of the books published are prohibited.

The people also complain that the king monopolizes some manufactures, paying no taxes & thus, injuring the people of the same pursuits. They say he listens too much to ultra Lutherans

Germany, Mineral Spri

Alum is { Swefel saurer thonerde,
{ Swefel saurer Alkali — Natr

1. Adelheits brunnen has most Iodi

2. Karlsbad has much alum.

3. At Marienbad, the kreutzbad has mo
alum.

4. The Kissingen, Rhaczi spring in
case best.

5. Homburg is not unlike Kissingen,
weaker.

6. Kreutznach is good.

Berlin; Schröder – Schaf.

is a ~~talented~~ young, modest candidate to accept an appointment soon. He highly disapproves of Prof Schaffs notions – H

S. said among the most valued recent books are:

Havernick's Introduct. to old Test. (the compendium)

Wiggers Kirchliche Statistic 2 vols.

Stier's Polyglot N.T. Greek, Vulg. & all Germ. translat.

[illegible] Antropologie & Psychologie.

Dorner's Christologie, new edit.

Rothe's Theolog. Moral.

Beck's Christliche Lehrwissenschaft. 1 vol.

Prof Schaf.

"Dr Neander warned much hoped the American mind would resist the introduction of the Hegelian philosophy. said Dr Rauch was a Hegelian, i.e. a pantheist. Speaking to Dr Muller of Halle who had presided at Berlin as delegate to the Synod, he remarked he hoped Prof Schaf had laid aside his tendencies of this kind; to which Dr Müller replied he hoped so too."

[illegible]

Dresden May 20th 1848.

Hotel Vienna, near the Elbe bridge.

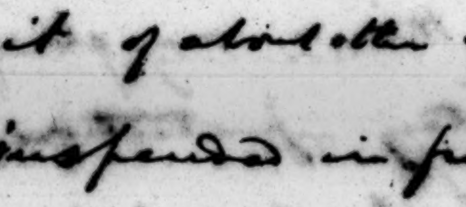
Arrived at this ancient city, the Florence of Germany. On the road a few miles above Halle, the crank of the locomotive broke just about dusk (9 o'cl P.M.) & we were delayed about 2 hours before another engine could come from Leipsic, we being now at Halle. The arrangements of German Railroad Cos are superior to ours in regard to personal security & security of baggage, but in speed we outstrip them. Their cars also are of three classes, each higher in price than the other. The 1st which is double the 3d is taken mainly by nobility & very wealthy or aristocratic persons. The 2d by the other respectable of all grades of wealth, & the 3d by the respectable poor, the labouring class & rabble. [illegible] Truly respectable gentlemen ~~often~~ sometimes take the 3d class on the Berlin & Dresden road where the 3d cars are good but from Dresden to Vienna they are bad & rarely taken by respectable men.

Dresden.

The stores were generally closed during the whole of the Sabbath, more generally I think than in Berlin, but the afternoon is very generally used for promenading.

Marienkirche, the handsomest Lutheran ch. in the city, is a splendid ch. inside — galleries 5 stories high. The altar piece & organ are in this church at the same end — being in a recess, the altar piece extending about 40 feet up, & the organ next above it of about the same height. There are suspended in front of the 1st gallery two handsome portraits on the right side of the pulpit, that of Luther, on the left of Melanchthon.

The body of the church is oval: the organ & altar being in a recess thus. [illegible]



No 1. = altar & above it the organ.

No 2 = the pulpit.

No 3 = 5 galleries one above the other.

The ceiling is arched all round like the interior of an egg.

Dresden

r. Steinert preached in ~~Neu~~ Frauenkirche
e is a neologian.
r. Steinert is another neologian.
r. Hennan is a good speaker, the
Church Kreutz Kirche is large, plain
has portraits of Luther & Melancthon.
To a citizen of our free & peaceful country,
seemed strange to see several soldiers
uniform & with arms standing in the church,
to keep order yet there is as little
or less disorder than in our churches & as
little need of military protection!

In the Romish church which the king &
queen attended, there were two officers
with marshals staff, & swords, walking up &
down, with a peculiar uniform of blue
cloth almost covered with white silver lace.
~~[illegible]~~ & black clothes & white stockings &c to preserve order.

Dresden

The view of Dresden from the Frauenkir-
che is one of the finest I ever saw & far
the finest I have yet seen in Germany.
The ~~the~~ city is built on each side of the
Elbe & in a beautiful valley running
along its channel. The valley is bounded
on the West by a range of hills or rather
a continued ridge of some miles length,
& about as high as the ridge between [illegible]-
ly & Millerstown, the whole sunny side
which is lined with vineyards. At the West
side of the city the land gradually but slowly rises
till the prospect is bounded about 5 miles
from town. Along the Elbe the prospect
is more extended. From the steeple I had a
perfect view of the entire field of battle, be-
tween Buonaparte & the allied powers. I saw
the spot where Moreau was killed & the
spot or the breastwork from which the cannon
ball was shot that destroyed him.

The battle field extended all around the city. [illegible]

Dresden.

of the river. Two spots or breastworks were pointed out, where the dead were most numerous, being heaped one upon the other in a dreadful manner. These fortresses are all razed & changed to public walks.

From this steeple Saxon Switz is also visible, with its abrupt projections.

The King,

I learned from different sources is beloved & justly so, though his brother is hated as is demonstrated by the Leipsic tumults. It is said he allows no proselytism — though he attends regularly to the duties of the Romish religion & the queen is said to be bigoted. Their children [illegible] are permitted to read only what the priests direct, & will doubtless be stiff Romanists. There are various Romish noble families in Saxony, who emigrated hither from Poland in the time of August the apostate from Protestantism for the crown of Poland. The queen of Prussia

Dresden.

was here yesterday & attended worship in the Evangelische Kirche, as she always does when on visit here.

The Bridge over the Elbe.

is a very substantial structure the greater part of it is 600 yrs old. The pillars are exceedingly strong & thick: being exactly half as thick as they space between them; i.e. the piers are 25 feet thick & the space 50 feet!

The Gardens & Walks ~~around~~ in city

are unsurpassed by those of any city. The Thiergarten at Berlin is larger, but not so well improved, as the gardens & walks in this city.

Dresden is a more tasteful city than Leipsic, more large edifices in the city. [redacted] the Elbe I found they tow boats by fastening the rope to a mast or pole on the boat 20 feet high, so that the rope never touches the ground.

Prague in Bohemia.

"Goldner Stern, am Pulverthurm".

A few minutes after we had passed the [illegible] boundary, the Steamboat stopped at the appointed place of the Austrian police, & our papers were demanded & our trunks opened to see whether we had any articles liable to pay duty. It must however be confessed that the officers, of whom there were three, conducted the inquisition in a gentlemanly manner. ~~[illegible]~~ They examined the trunks generally to the bottom, [illegible] when they looked at mine & saw several books & papers, & I remarked I was a traveller, & had nothing but my clothing & a few books, they closed the trunk without half examining it. At Prague however our papers were again examined, & also taken to the police office, & our trunks subjected to a similar slight investigation.

The Appearance of Saxon Switzerland through which we passed is indeed truly romantic, the bank on the Western side is exceedingly steep & abrupt, very like the basaltic walls along the West side of the Hudson between N.Y. & Albany. ~~Yet~~ there is this difference, that they do not approach close to the Elbe, but often leave some few hundred

Hussites.

feet of land between them & the water on which vineyards are planted as in fine cultivation. ~~For example~~ The rocks are sandstone, & lie in large & thick strata. They are used for building at Dresden to a very great extent, & are both durable and pliant under the chisel. For a full description of Sax. Switzerland see Murray's work.

In Bohemia, I observed an immediate & striking difference in the appearance of the country.

In the (York) Gebirge, 2 Stunden from Leitmeritz there are several congregations of Hussites, remaining, as a citizen of Leitmeritz told me.

The land is good, ~~—~~ generally ~~deep~~ rolling but not mountainous. But the fields at once become much larger, containing 50 & 100 acres instead of 1, 2 or 5. ~~Few~~ villages of farmhouses are met with, indeed I know not of any strictly of this character between Leitmeritz & Prague. But every few miles you meet a Schloss of some nobleman, i.e. a splendid residence here commonly called also palais,

Prague & Bohemiâ.

surrounded by a large number of small tenements not arranged like a town into regular streets but irregularly clustering around the more splendid mansion of their more ~~[illegible]~~ & favored Herrschaft. I was forcibly reminded of the relation between the residence of the Southern, fr slaveholder, & those of his slaves. These extended estates are owned by the wealthy noblemen of Bohemia, & are farmed by these peasants as day labourers, & in some cases are rented by them. The terms of rent & wages are said to be very cruel, so that some peasants can scarcely supply their tables with potatoes without thinking of any thing else. Not a few are happy to be able to get potatoes three times a day! Theresienburg is very strongly fortified = to Magdeburg or still stronger.

There are in Bohemia,

14 Lutheran churches & as many ministers, &
37 Reformed, each church also having it minister.
In the Ashergebiet there are 4 preachers & 3 churches.

Such is the intolerance of popery in Austria that even those Protestant congregations, which are permitted to have places of worship are required to have no bells, & to give their churches the external appearance of private houses!

Religious education of the Romanists in Austrian dominions is exceedingly neglected.

At Leitmeritz a Catholic told me that all the children of (about 20 families) the Protestant population become Romish, because the education is strict & intermarriage finishes the work.

The Evangelical or United Lutherans & Reformed Consistorium at Vienna is required to have a Catholic priest for its president, ~~[illegible]~~ to whom all papers & propositions must be made & who can refuse & does refuse to submit to the Consistorium at all such subjects as do not meet his approbation.

Rev.d Razga thinks the King of Prussia favours the Romanists. I called on Rev.d Razga on my arrival here & was treated with the utmost kindness & attention. He showed me his church which is a neat but small building. He told

Prague.

about the difficulties of Protestants in Austria. Protestants are constantly attacked from the pulpit & the press; but are not allowed to answer without being cited before the police, & not permitted to publish any book containing any thing against Romanism, no matter how indisputable the facts ~~that~~ may be communicated

In mixed marriages Protestants are required to give written obligations to ~~g~~ educate *all* their children in the Romish faith.

Protestant ministers formerly, to keep up the semblance of authority, & to satisfy their parishioners, did after the marriage of *their* members had been solemnized by the priest, formally pronounce a blessing on the married couple, when called on at his own house, so that they had the sanction of their own pastor to their matrimonial union. But of late Protestant clergy are forbidden to pronounce this blessing! after the priest has married them!!!

The best work on this subject is Helfert's Rechte der Akatholiken (in Böhmen).

Prague

is in many respects a very interesting plac
Its natural situation is exceedingly beautif
& some points of it truly romantic.
It is situated on both side of the river
Moldau, in a valley or basin, surrounded by
ranges of hills, the Weissenberg, Zizkaberg
&c. The highest mountain is the Hradschin,
with the residence of former royal family. It commands an entire view of the whole city & is at least 400 feet above the level of the valley or river.

The Schlosskirche contains a vast multitude of antiquities among the rest the silver image of John ~~von~~ Nepomuk, of solid silve as, were also the angels & candlesticks around it. N. is now worshiped as a saint. He was by king — condemned to be cast over the bridge into the Moldau, because, as the Catholics say, he would not reveal to the king, the secrets of the queen ~~as~~ made to N. at the confessional).

Prague. Nepomuck.

~~[illegible]~~ at least as much prob:ability, the king had reason to believe him guilty of criminal connexion with his queen at the confessional, for which he had him cast over the bridge, & drowned in the river, & this state of the case seems to derive confirmation from the fact, that he also had his queen torn to pieces by dogs!! or at all events subjected to a cruel death. ~~[illegible]~~

Here are also the Ziszka mountains so called because on it the brave but, one eyed ~~[illegible]~~ Zisko collected the Protestants before the Reformation, & defended himself against 20 times the number of Catholics.

In the rear of the Rhadschin is the White mountain, on which the Bohemians were defeated.

The battlements which the Swedes assailed in the 30 yrs war are ~~[illegible]~~ on the eminence in the rear of the Schlosskirche.

The bridge over the Moldau is old & studded with statues.

Prague. June 3d 1848

The priest also showed us in the Castle
7 (Schloss)church ~~the~~ a piece of the candela-brum from Solomon's temple!! It is a very nice basement of a silver chandelier of some centuries ago no doubt, but never saw Solomon or his temple.

Wallenstein's Palace & gardens are yet well preserved. The palace was built with more ~~taste~~ than the majority of such buildings ~~and~~ of those times, was very costly, has spacious & beautiful gardens with fountains & walks & statues &c. The identical horse, shot under him at the battle of Lutzen, is stuffed & exhibited in a part of the edifice. It was a light bay with some ash streaks & very small, by us it would be called a pony.

There is a large grotto of artificial Stalactites, ~~upon~~ in form of a spacious cave. His stables are spacious & close to palace.

Bohemia. June 4th 1846.

Passing from Prague on the rail road we go in a day to Vienna a distance of 235 miles. The country of the Bohemians is a very handsome one, more level & fertile than Saxony.

The railroad runs along a valley from Prague to near Olmutz. The valley is very wide say 20 to 30 miles, & the land in good state of cultivation. The half of the land, or nearly that much, is owned by nobility & you see very few (Dörfer) ~~Rural~~ villages. But the lands are generally in large fields of 50-100 &c acres, & you meet every few miles a handsome residence of the noble man, sometimes a little palace, & these are surrounded by 40, 50, or 100 little huts in which the peasants reside. These huts, covered with straw, are scattered irregularly around the noble residence, & contain like the houses in the farmers villages only one room. In the rural villages, the whole family live in this one room, the male hirelings sleep in the stables near the horses, &

in summer the female-bedchamber on the hayloft above them. What must be the state of morality here may well be imagined.

The only other building of respectable appearance beside the residence of the nobleman, ~~are~~ is the granary of the Herrschaft, into which the Lehnsleute must bring their tithes of grain & where the products of the nobleman's own farming are deposited. (Olmutz is very strongly fortified.-

Passing along through Bohemia Moravia & Austria you occasionally see a cross standing in the fields about 8 or 10 feet high, for the protection of the community & blessing on the products of the earth:

Every where the women are seen at hard labor - & very dirty. In Prague I saw them employed as regular tenders to masons, who were building a house: I saw them climb up ladders with loads of materials on their shoulders, whilst men were passing along the pavements with

Bohemia.

beneath them, thus exposing them in the most indecent manner!

Near Olmutz the valley becomes larger & more beautiful still, & continues to extend till Vienna, though the land is less fertile & more sandy, the last 20 miles of this route.

Mehrau was the residence of some of the Moravian Brethren of 16th cent. – Seu-Unitas Fratrum.

Along this road & in Prague, you occasionally meet strolling Hungarians, who are very like our aboriginal Indians, in complexion, & dress being covered with little else than a blanket cut into some shape; but their heads are covered with a round hat with immense rim. Frequently they are barefooted.

Travelling along through Bohemia we saw at a distance the Riesengebirge, & could clearly distinguish the snow covering the tops for miles.

Hungary.

In Hungary all the land is owned by the nobility, & is worked ~~generally~~ by their dependent peasantry, generally as tenants & sometimes as day laborers. The tenant has to labor 3 days every week for the nobleman with 1, 2, or 3 horses, as the case may be, and also pay tax to the emperor. J. B.

In Hungary therefore you see almost no towns at all, & very few ~~[illegible]~~ rural villages. The peasantry nearly all live in little huts around the residence of their lords, not unlike the outhouses of the Virginia slaves around their home mansion.

For cases of great priestly corruption without punishment see Leipziger Eisenbahn for 1846, Nos. 19. & 21.

In Austria generally the talented youth very rarely seek the ministry. The priesthood, I was told, consists chiefly of dull & unlearned men; & it is generally understood that their cooks answer conjugal purposes.

Met Mr. Wagner, of Schoenberg, Moehren, a very intelligent, amiable & friendly Catholic.

Möhren.

I inquired of him whether the catholics of his country would obey, if the priests were to order them to persecute the Protestants & do violence to them. He unhesitatingly replied, he believed they would not.

Austria.

The grand peculiarity which strikes the traveller in passing through Austria is that there are no towns ~~cities~~ of any note yea almost none at all. Passing along the railroad from Prague to Vienna you have a full view ~~of~~ nearly all the way of about 200 miles of excellent land, in a high state of cultivation, but you look in vain for proofs of rural comfort, for the spacious or at least commodious farm house. Throughout the whole extent of this range of country 80 miles by 200 excepting 2 or 3 towns of note, you see ~~little~~ nothing but an occasional stately dwelling, often not much larger, & frequently not as good looking as an ~~better~~ farmer's residence & this house ~~[illegible]~~ the householder's residence — is surrounded by 20, 50, or 60 one story huts.

June 4th Vienna — Police.
"Kaiserin von Oestreich."
We arrived at this great city about 1/2 pas
Thursday June 4th 1846.
9 P.M., having ~~travelled~~ since 6 A.M. on the
railroad a distance of about 235 miles.
At a "station" or stopping place
About 10 miles from Vienna a uniformed
police officer came to the cars & requested ou
papers. All of course were delivered. The advan
of this measure probably is that if there is any su
picious person aboard or if they are on the lookout fo
any one they may seize him before he merges in th
immense population of the capital.

The police regulations are very rigid.

The following is the skeleton of the
Meldzettel which every landlord present
to every visitor of his the morning after his arri
val. The traveller must fill the blanks &
it is forthwith sent to the police office.

1. Landlord's name — ~~location~~ of his house, date.
2. Name of the visitor.
3. Place of his birth — his Vaterland. i.e. the country to which he now owes allegiance
4. His age
5. His religion.
6. Whether married, single or widower.
7. Profession or trade or business.
8. Place of his former residence.

Vienna. Police.

9. Length of his intended abode in this place.

10. From whom he has a pass

11. Names of his servants.

Our trunks were also reexamined as we left the coach, & before they could be taken to the inn. The officers performed the task decently & seeing that I was a foreigner one of them remarked "it is unpleasant to subject travellers to this examination but the laws require it." Yesterday June 5th I called at the police office for my "Aufenthaltsschein," i.e. certificate of permission to abide in Vienna. The head officer, having received my Meldzettel from the tavernkeeper, was very polite indeed, asked me some questions about America, mentioned some objects of special interest to strangers & hoped I might find my visit a very pleasant one. I doubt he is far the most polite police officer I have yet met with "in my travels. Yet I had to pay 1 gulden or florin for my Aufenthaltsschein.

Wien. Vienna.

On arriving at this place, I put up at the new hotel Matchakerhof, but the building has been inhabited but 4 months & I caught a bad cold the first night which I attributed to damp walls, & next day removed to Kaiserin von Oestreich = Empress of Austria, one of the best established houses in Vienna. It is worth noticing, that in this place, not the taverns only have individual names of some distinguished city or person &c - but also the stores & other places of business. Thus I was amused to find some stores not only termed on the sign, "Prince Metternich," but having a splendid portrait of him painted large as life in the window. Some stores are called after some saint! one kunstladen was called: "Zum Herrnhuter": The Moravian, zum Jean D'Arc - &c &c

Wien is doubtless the greatest city on the continent of Europe unless Paris may exceed it.

Vienna. Beds.

In this city it is not customary to ~~eat~~ prepare even dinner a la table d'Hote, as in the other German cities, but all these meals are taken a la chart.

In Vienna, the beds, though still all single in the public houses, & I suppose in the private also, are about 4 to 8 inches wider, & therefore more comfortable than in the other parts of Germany. The only double bed I have yet seen in Germany ~~[illegible]~~, is that of the present king & queen of Prussia in one of their palaces at Charlottenburg or Potsdam, I have forgotten which. But even there the pillows were not only separate but about a foot apart, the bed being rather wider than one's.

Vienna. Wagram.

In coming to Vienna, the railroad passes in full view of the great battlefield of Wagram. It is an extended plain of many miles with no peculiarities whatever.

The Emperors Palace is a ~~very~~ plain looking palace, old & resembling the palaces of this country in general. Its general structure exhibits less taste and splendour than that of Wallenstein at Prague, though it is perhaps somewhat larger.

The [illegible] Royal stables are as extensive as the palace, & from a distance present almost as imposing an appearance.

One peculiarity of Vienna is that you see a large number of priests stalking through the streets in a dress entirely peculiar & therefore always known i.e. a long black, loose, frockcoat or loose gown, of coarse bombazette, with a broadbrimm-ed black hat. They are generally an unintellectual robust set of men.

Between the Grabe & Stephans's kirch is the remnant of a tree, which grew ther when that spot now the very centre of the city was a forest. It is filled with nails, driven in for superstitious purposes & is actually & literally covered with the heads of nails thus driven in. I could not see the 1/100 part of an inch uncovered. See Murray.

Vienna like all the German cities I have yet seen is every where paved with stone. In V. however, the side walks where there are any which is often not the case, are not elevated more than ~~two~~ 2 inches above the street. Although this exposes footpassengers to danger it is unavoidable, because the streets are often so narrow that two carriages or waggons could not possibly pass, & some are not wider than to admit the passage of one carriage including the whole space from house to house. These are not often passed by vehicles at all.

June 8th 1846.

Wrote a letter home, which Mr Stiles our accommodating Chargé will send with his dispatches.

On Sunday June 7th 1846.

I attended the Lutheran & Reformed churches. Found on inquiry about them that the populace call the former the "Protestant" & the latter the Reformed church. The buildings are both situated in the Dorotheen Gasse, a central part of the old & principal section of the city. They have the external appearance of private dwellings, the bigoted Romish government having forbidden them to have either steeples or bells or any thing by which the populace might be led to suppose these buildings to be churches. They are therefore counted as private houses

Vienna. Protestant churches are numbered as usual No 1114 & 1115; & are called Bethhäuser, not churches.

The interior of the Lutheran House is entirely that of a church; it is about 90 feet long by 80 wide & has two galleries all round the building. It has an altar piece 2 candles burning; pulpit at the side; & was crowded not only to excess, but was a literal jam. The sermon was over at 10 o'clock when I arrived & the pastor was engaged delivering an extemporaneous address to the catechumens of whom there were about 50. The address was solemn, & its theme brotherly love. The manner of handling it led me to suspect his orthodoxy, although this negative proof is of course not conclusive.

The church being too small the galleries crowded & the day cloudy, the candles were lighted in the chandeliers.

The privilege of holding public worship was granted to the Lutherans by the Emperor Joseph II. Accordingly as a testimonial of their gratitude it cost many thousands a

Vienna – Protestant church

tablet in the wall above the altar-piece with this inscription

Josephus Secundus, optimus, maximus, grata Augustan. Confess. Addicti, P. P. 1783.

Privilege has been granted by the government to erect another Lutheran church in one of the New sections of the city near the Hundsthurm, where one is much needed. An intelligent gentleman, an elder of the church told me that from the lower or local government they could obtain the privilege of building a new church without difficulty, but if they applied to the higher, the court, it would be more difficult. The emperor is imbecile & epileptic but the empress a strong bigot exerts much influence, & Metternich is of the same order. At funerals the Romish priest must be paid though he was not present & the Protestant minister performs the services. The clergy & expenses of worship are paid by the church members. On inquiry of this a member of the church, who them their ministers were orthodox or neo-logical, he told me, "Orthodox" — they teach according to the Aug. Conf. & Catechisms. The new church will cost 120,000 gulden of which 2/3 are already secured.

The children are educated in schools connected with the Protestant churches. This is considered essential; otherwise the papists would proselyte them all.

There are about 28.000 Lutherans & 6,000 Reformed, souls in Vienna.

The Reformed church is smaller, & more plain than the Lutheran. The preacher whom I heard is a solemn & I hope pious man, Mr Franz. He has an assistant, & is Superintendent & Consistorial Rath. His assistant is Wm Conely catechet.

The Reformed are designated as belonging to & professing the Helvetic Confession & not the Heidelberg Catechism.

Names of the Lutheran pastors

Ernst Pauer 1st Preacher, Consist. Rath, Superintendent & Director of the theological faculty.

Pressburg, Protestant Church.

Andreas Gunesch 2nd Pastor, & Consistorial Rath.

Gustavus Porubszky, 3rd Preacher & Catechet.

These are designated here as professing the Aug. Confession.

Both the Reformed & Lutheran ~~wear the~~ gowns in church. & use the Liturgy for prayer, the others or introductory are long very short & short

In short in Germany generally ~~the pray~~ ~~[illegible]~~er, forms a much less important part of worship than in England & Sermon & singing by the congregation a larger one

In Austria, by a late arrangement made by Bishop Lonovitch with the present Pope, ~~neither~~ Protestant ministers dare not bless mixed marriages, nor ~~[illegible]~~ are Romish priests allowed to do so, if the children are to be mixed as to religion. But the latter may, if there be a promise to educate all the children in the Romish religion. Otherwise it is a mere civil yet valid marriage

Vienna Theolog. Seminary.

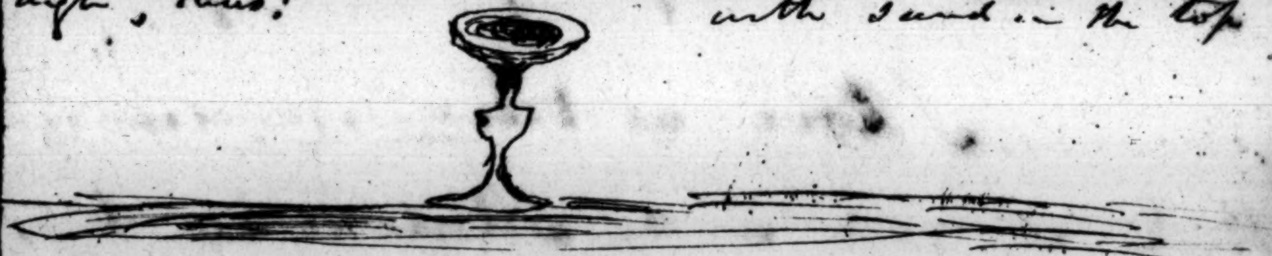
There is an Evangelical Theolog. Seminary here actually supported by the Emperor. But the cause of this seeming liberality was after all selfish. Formerly the students from the Protestant churches of Austria went to German universities to study: but when those institutions became demagogic, the emperor feared the influence of such a clergy, forbad their going thither, & proposed to found an Ev. Sem. here. He supports 5 professors:

Prof. Wenrich — Exeget. theol.
— Leitner — Moral, Pastor Theol.
— Schimko — Eccles. Hist. & jurisprud.
— Stählin — Dogmatik der Augsb. Conf.
— Pattai — Dogmatik der Helvetic Conf.

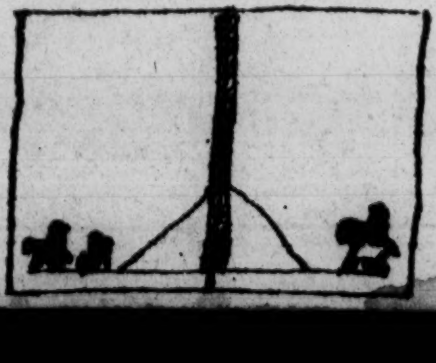
In the Hungarian Provinces, the Protestants are indebted for their religion to the Turks, to whom they fled in the 30 yrs war, & who allowed them their worship. 3/4 of all Hungary was Protestant before 30 yrs war. There are at least 800 Lutheran, & 1200 Reformed ministers in Hungary, says Revd. Poaslopsky. Their rights are secured by the constitution of the country & cannot be revoked. In Vienna it is all grace & may be recalled.

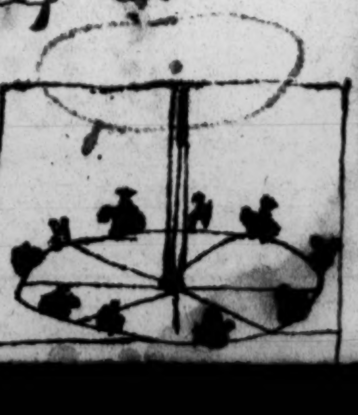
Mechanic & physical Depart

There was a spitbox in my room in Vienna the in the form of a handsome vase. It was of cherry wood the top the base were turned separately & the whole resembled a large goblet 1½ feet high, thus: with sand in the top



At Dresden I saw at a garden a gymnastic machine for children. It consisted of a base beam & a top beam, strongly united by side posts & these made firm by props. To the centre of this top & bottom beam was fastened a perpendicular by two pivots. & to this perpendicular were fixed horses & chairs placed in a circle around it as axis. All is well poised & by a little manual force is put in motion & runs a long time & can be kept going by those on the wheel pushing against the side post in passing it:



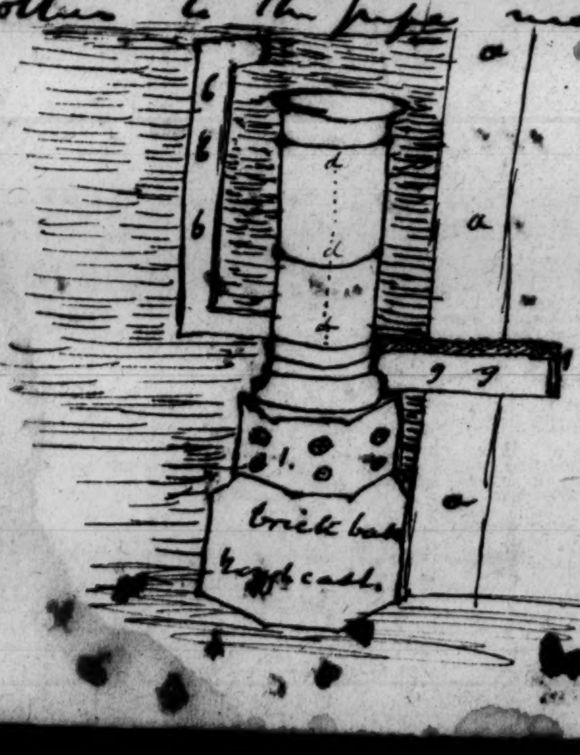


Dogs

~~are~~ extensively used in Berlin to bring small milk wagons to the city, ~~from~~ by the adjoining & small dairymen. Large establishments use horses. Women often guide the dogs.

Stove at Vienna. (cast-iron.)

In my room in the **Matchaka Hof**, was a plain cylinder connected by a parallelogram to the wall, through which the parallelogram extended, & the fire was made outside. The cylinder was divided in the middle by a perpendicular partition which ~~[illegible]~~ compelled the caloric to ascend one side to near the top & descend the other to the pipe near the bottom, thus:



a = the wall against which it stands
d. d = the division in the cylinder.
b. b. = stove pipe
g. g. = is the stove for the fire, & is of cast iron.
b b the pipe & g g. the stove cylinder & furnace are at right angles.
c the point where the pipe enters the wall.

1. open space to let the air circulate through.

Temperance & Wine.

Inf. Dr. Lindner, Mr. Tauchnitz jr & Gersdorf Bibliothekar inform me that of a population in Leipzig of 57,000, not 20 can be found who get drunk once a week or at all habitually on wine. ~~[illegible]~~ Yet, at great & rare (annual occurring) festivals, such excess occurs oftener & then also rarely.

They add, that since the French war, when the Russians & Poles brought brandy into the wine countries, the natives also in those regions also begin to use brandy & get drunk. ~~They~~ Especially used to plague the [illegible] for making their wine too weak, & they in order to appease them broke pepper & poured it into the wine, which the topers called very good.

I saw but 2 drunken men in Berlin & at the Review & Corpsfeste but 1. But Mr. Bulow tells me that there are hundreds who get drunk on beer & brandy especially on Sunday afternoon, in the suburbs & are boisterous in the street in their return from the towns.

Temperance.

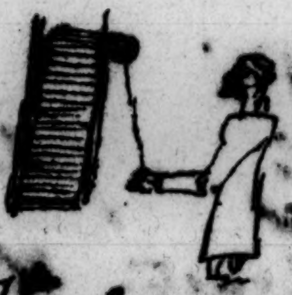
Mr Julius Bulow bookseller told me there are 5000 drunkards in the lower class of the population of Berlin. = men who drink to stupidity especially on sunday afternoon on beer.

External Blinds for Windows.

These blinds consist of strips of wood like our Venetian blinds, only they are but 1 inch broad, are not flat but semicircular or nearly so, the outside upper one always overlaps the under one a 1/4 of an inch, thus keeping out rain. These strips are glued on strong linen or Russia sheeting so that the whole of each ~~strip~~ strip becomes tight ~~[illegible]~~ to the cloth except the part which overlaps the other.

At the top is a roller or axis about which it is drawn up by a cord like our blinds. But the strips run in a groove 1/2 an inch deep at each side of the window so that it is firm & answers for shutters at the lower stories also.

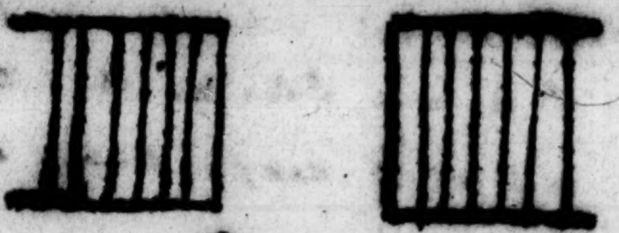
The wooden part is outside & may be painted green, & looks very well. Such blinds would answer well at our chamber windows, to keep off snow & wind & cold.



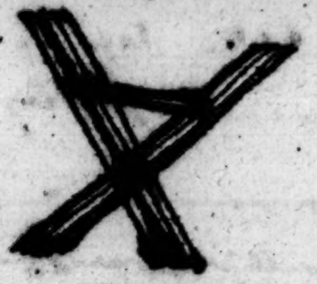
The linen is not seen outside at all —
~~Ea~~ Each strip I judge is glued to the cloth about 1 inch of its breadth, & about 1/4 inch it laps over the one below it, & so far is loose.

A simple species of seat or bench: used in Berlin at some of the restaurants in the gardens &c. It consists of two main frames of pine boards, like pieces of rack, fitting into each other & crossing below the middle & fastened by a pin running throug the point of intersection thus.

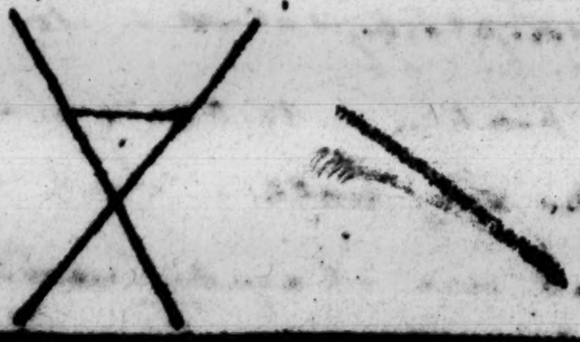
The two sides



Three quarter view



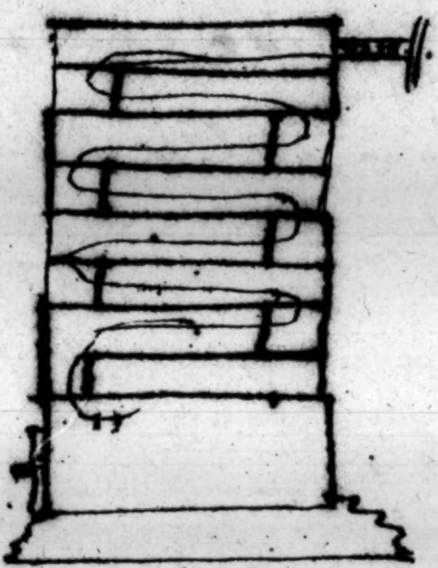
End view



Rough casting:

On inquiry I was told by a plasterer ~~that~~ to make roughcasting stand the frost & rain, they take about as much Gypsum as lime, to put into the sand.

Stoves in Germany



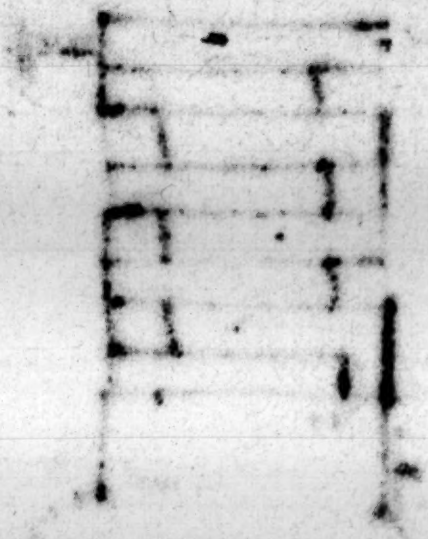
They are made of Porcelain, of iron or among the peasant of earthen ware. The earthen ware Dutch of very handsome [illegible] & can be painted only in cream colours. The bottom of stove always [illegible] it would be dry.

Abtritt.

It is very common not only in public but also private houses & especially in large palaces, adjoining their chambers, to have a small apartment for an Abtritt in the body of the house. These are snuggy little rooms, with a close bench or close chair, with a door into which a large chamber pot & daily removed.

Such rooms as the next to my chamber door in the passage are often used. They are ordinarily close & dark, sometimes connecting with a window. Persons in chambers often have close rooms without doing, [illegible]

[illegible]



[illegible]

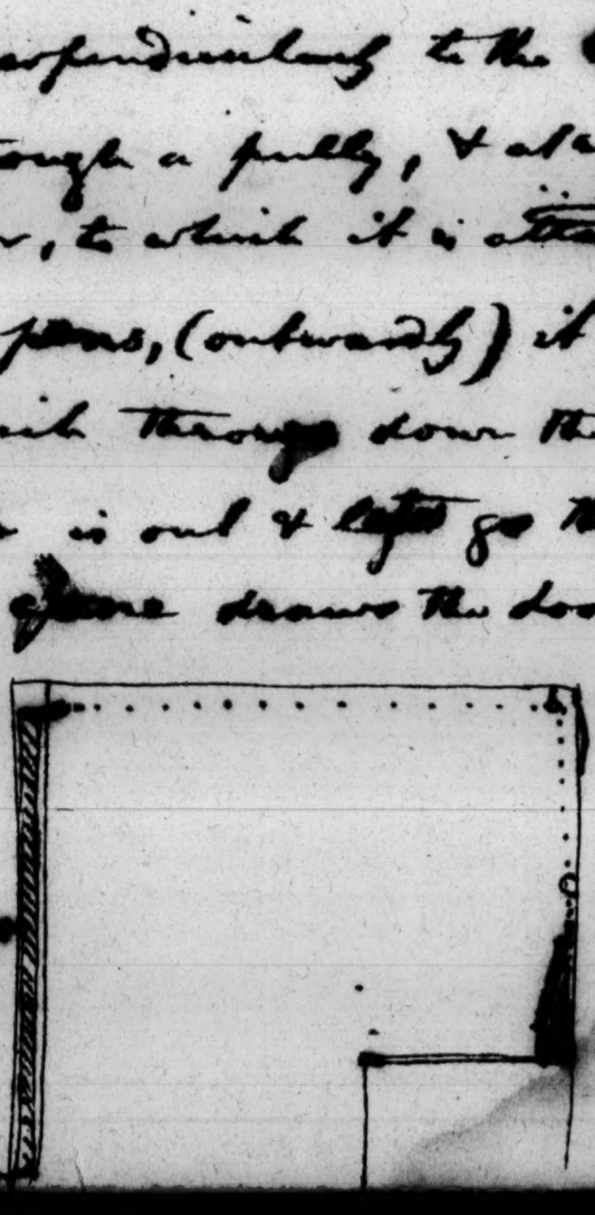
[illegible]

[illegible]

Mechanical & other improve-ments, seen at Bremen

Fixture to close the lid of —

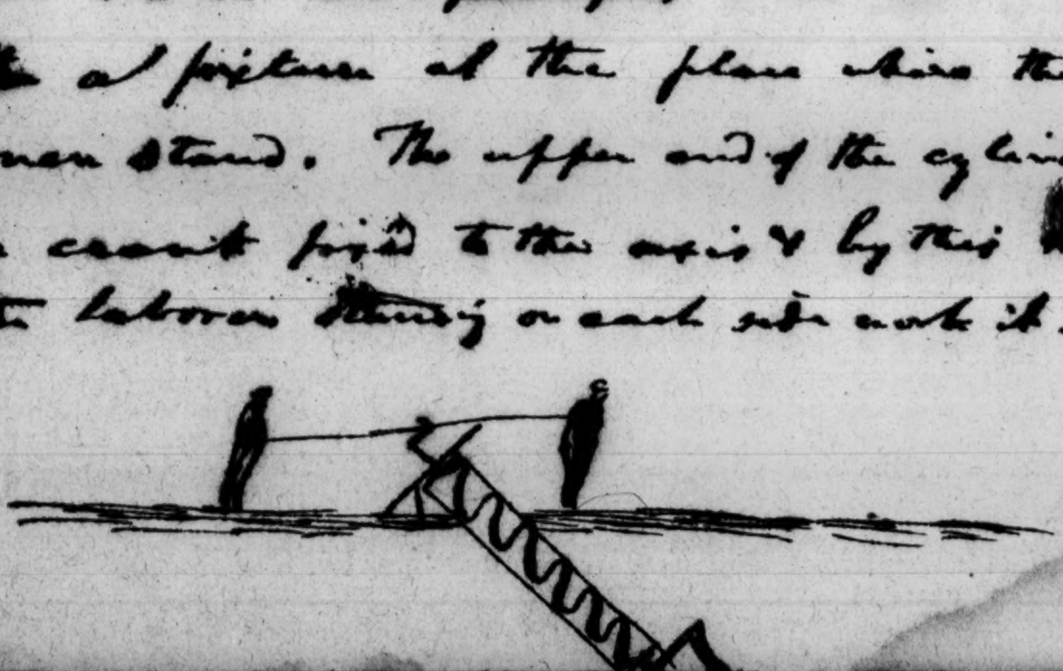
The lid is fixed on the seat within 2 inches of the back wall so that it has that to fall back when opened. Then there is an iron cone, 2 inches at the base, & about 6 inches high standing behind the lid & on the seat: a cord is attached to the top of the cone, extending perpendicularly to the [illegible] ceiling, then through a pulley, & at right angles to the door, to which it is attached. When the door opens, (outwards) it draws up the cone, which throws down the lid, & after the visitor is out & lets go the door, the weight of the cone draws the door



Hydraulic fixture to raise water with little force used at Hamburg. May 1st 1846.

The machine is a cylindrical box, as long as required, (in this case about 40 feet long & 2 in diameter; made of boa
The center of this cylinder is a wooden axle of 3 or 4 inches diameter: & the space between the axle & external surface of the cylinder, is divided by a board partition ascending at an angle of about 45 degrees, so as to make the whole one continuous tube extending from one end of the cylinder to the other.

One end of the cylinder is then either put into the water which is to be elevated ~~[illegible]~~, & the other rests on ~~the~~ a fixture at the place where the workmen stand. The upper end of the cylinder has a crank fixed to the axis & by this crank the laborers standing on each side work it.



Ecclesiastical Statistics.

Bremen

Hamburg 24 Lutheran pastors 3 officiating candidates not ordained: 2 Reformed & 1 Roman catholic.

An External Curtain case can be made complete in a frame, & the whole frame then be fixed up to the window. It may be made so as to cause the window to draw the curtain, & then the sash need not be touched by even a gimlet hole.

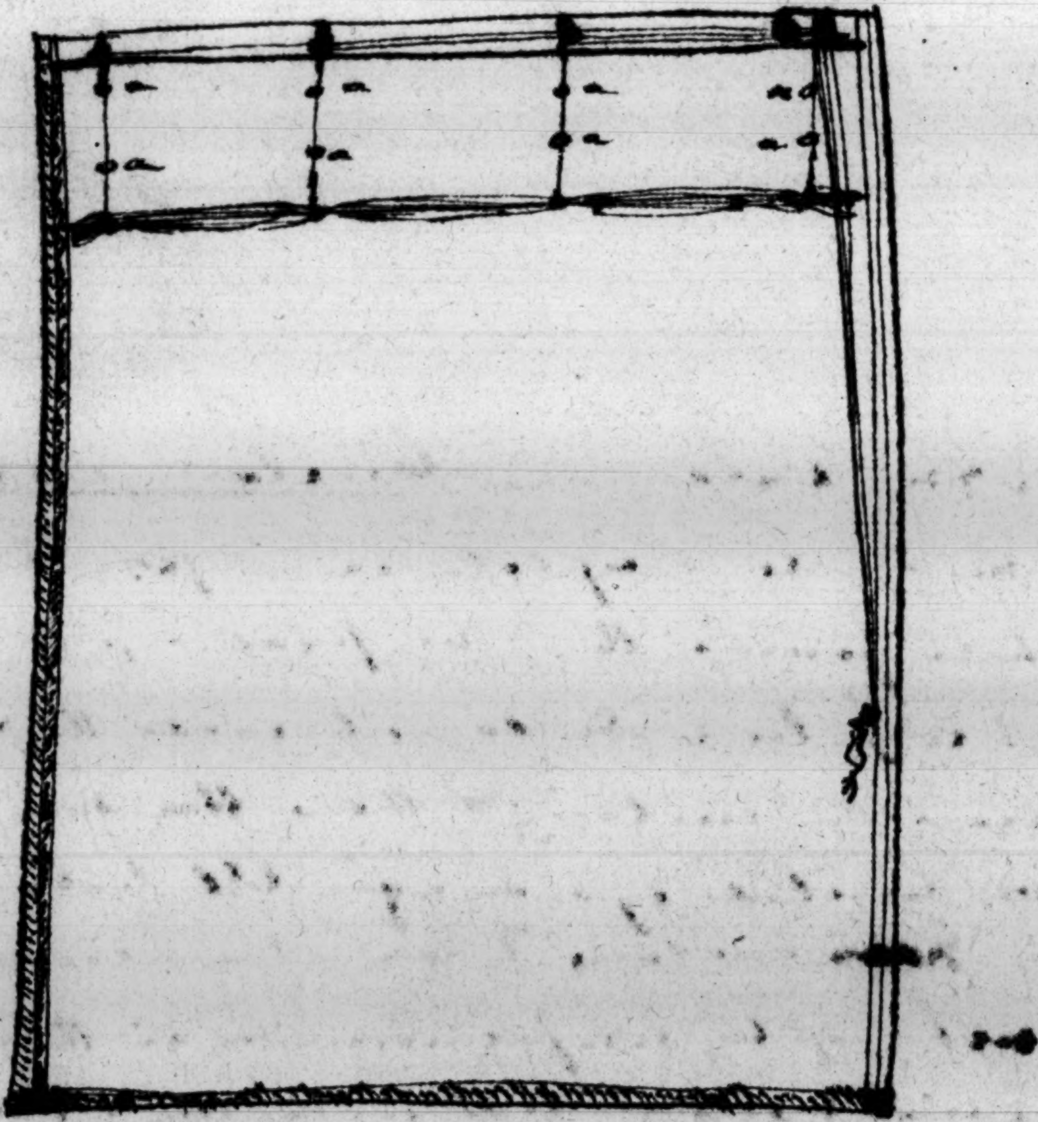
~~Outer~~ curtains to our chamber windows would not only be useful in winter in throwing off the rain & snow, but in shutting out the light in summer. They might be oiled, & then rolled on an axis, or not oiled & drawn up by cords. At the top, bottom, & middle there might be iron wires to stiffen it, which would draw up & be wrapped in the curtain. Thick, twilled

Canvas like that of tablecloths is often taken for curtains generally.

The curtain plays within the case, & is overlapped by it on each side an inch or two.

The cords run through these at 4 small rings or eyes, to make them draw correctly.

At the bottom the outside lap of the frame be omitted so as to make the water run off from the window. The place for the curtain in drawing up to play in may be 1 or 2 inches wide as thought best.



This frame may be larger than the window itself, & nailed to the window frame outside, or smaller, & fixed into the old frame.

Medicinal.

To prevent recurrence of Erysipelas. Teste Mr Wagner of Schoenburg, Möhren in Austria.
On Homœopathic principles.

Take 1 piece of Camphor = 1/4 cubic inch.

1 do of Goldswefel, sulphur. aureatu

1 ~~drop~~ Anacardina (bean) – put in a linen rag & wear on the skin for some time, & subsequently in the pocke

A necklace or cord of gold, or thre with gold interwoven, is ~~of~~ a cure for gelbsucht – says the same Mr Wagner.

Hamburg 1 day
Halle 2 —
Bremen 1 —
Berlin 8 —

Dr. Wespe – by R. Benedix.
Yelva, the dumb Russian orphan Fr. Ed.
Das Schreibpult von Kotzebue.
Der Alte Magister. by Roderich Benedix

Sold by
N. HICKMAN,
N: 83 Baltimore Street,
Baltimore

DIARY

PART 2

Notes of a Tour through Europe, in 1846,

by

S. S. Schmucker.

At Prague I saw the house in which John Huss lived — at Constance the dungeon the church of his condemnation & the place of his execution.

During my residence in Vienna I received much attention & information from a young gentleman, a native of Dresden, but now living in Vienna & keeping a store in the Graben, for maps, pictures, engravings, &c &c His name is Witzendorf. & he seems to be a fine young man of excellent principles. We travelled together in the cars from Dresden, where he had just been visiting his parents.

Vienna Continued

June 13th. I am now in one of the suburbs of the city, Nussdorf, in readiness to take the steam boat for Linz.

I took a walk into the vineyards which are close to this place & found that in all the

Vineyards,

as a general matter the old stock was cut down to within 3, 4, or 6 inches of the ground, in short was cut down to the coarse rough bark at the ground even when that stem was 1 or 2 inches in diameter. In some few cases 1 in 50 stock, where the butt was larger say 2 or more inches thick, the shoot of last year was ~~also~~ cut off 2 or 3, feet long & thus these stock had more shoots than the others: but in all other cases the stock is annually cut down to within 3 or 6 inches of the ground, leaving only 2 or 3 buds of the last year. The whole of the vineyard is therefore the growth of the present

Vienna.

of each succeeding current year except the stem already mentioned. At first I thought these must be young vineyards — but was told that they are old, & that the practice of close clipping is annually pursued. This gives much root to little top & thus better grapes. This fact I had noticed in other vineyards which I had seen at a distance, — They all look like young vineyards, all you see is young green growth.

On Board the Steamer Sophie, Danube!

Morality of Vienna.

It is said this city is a corrupt & & licentious one, & from the authority of those having better opportunities of judging I believe it. Yet you may pass the streets at all hours of the day & night without being accosted by any one, or observing any of the usual evidences of [illegible] licentiousness so often met with in our own country, in England & France. Still it is said great licentiousness prevails among married peoples most ladies being in

(Vienna.

moral. Metternichs young wife, is far from being virtuous, although as Mr St Stiles, our Charge de Affaires informs me, she is a strong & bigotted Romanist & has her rooms filled with saints & images crucifixes &c

Madame Esterhazy has often been affected with syphilis & had part of her breast cut off in consequence. He & she are both perfectly licentious.

Metternich, in his old age is becoming more bigotted & strongly Popish. He spends much of his time in attending to the superstitions of popery: as does also the empress.

In taverns it is not uncommon for gentlemen to bring strumpets to their rooms & spend the night with them. Most of the chambermaids are loose in morals.

Many men keep grisettes as in France & support them well.

Nußdorf contains some of the city Miss who frequent the taverns & tempt gentlemen astray. [illegible]

Vienna. Morality, Lotteries

The police regulations in regard to Freudenmädchen are rigid. If any one is complained of as having accosted any person on the street, she is brought before the police office & admonished. ~~If~~ For a second case of the kind, she is laid on a bench & receives 5 or 10 Peitschen on her posteriors!! This is regarded as so reproachful that they really do behave quite decently.

It is said that poverty & the difficulty of gaining a subsistence, leads many to this unhappy life.

Lotteries are allowed by law & schemes are posted up at the corners of streets.

Degraded Woman.

It is not unfrequently the case that women work as daylabourers to "tend" masons & work on the public roads or turnpikes!! I saw them repeatedly sawing wood & sometimes in a very indelicate posture, with the saw resting on the ground & against their mons pubis, & they rubbing the wood along the saw.

Vienna. Theatres.

There are 4 theatres opened & well attended every night, sunday not excepted; yea on sunday it is said these places of amusement are better attended. From the testimony of pious men, & my own perusal of German plays, I believe the moral tendency of their plays is generally favorable. They inculcate a high sense of honour, & moral virtue, & though amatory incidents are of course interwoven, it is said, nothing indecent is allowed. But their ballads & dances are doubtless immoral. From the flimsy dress, & indecent exposure of females in every attitude must tend to excite unholy & impure feelings in the audience. Yet admitting what cannot be denied by any one acquainted with them, that many of their plays are not immoral, yet the tendency of their incessant attendance yea of any attendance at the theatre, must be to secularize the mind & destroy all relish for sober & religious meditation & [illegible]. The influ

Vienna: Levity of mind.

ence of preaching on a theatregoing people must be nullified & useless. And if there is either none or no good preaching as at Vienna, the whole soul of the community will be secularized. Accordingly at V. not only is this the case with the less intelligent part of the community; but I am credibly informed, the more intelligent part think and talk of little else than the theatre. They can seldom be brought to speak of topics of political & national character. In short the amusements of the ~~theatres & the~~ & soirees, circus, the gratification of their appetites at the various gardens & promenades &c &c occupy all the attention of 9/10 of the inhabitants in their hours not devoted to their professional business. Nor are they slaves to business but, leave a full share of time for amusement. After 4 oclo P.M. there is but little business done by merchants &c but the young walk with or without their wives & the theatre closes the day as a daily common thing.

Vienna. Population.

You meet with priests either officiating or employed as private professors in almost every square you pass. The private professors are dressed like the priest in full black ~~[illegible]~~ with high boots, but have no white collar at their necks as officiating priests have. These professors are employed by the people to teach their sons, & are respectably paid. They live with the pupil walk with him & devote all their time to his improvement.

The Population of this great city is strikingly miscellaneous. Germans, Hungarians, Greeks, Italians, French, & Turks & Polanders, exist in great abundance. Their number is in the order of their occurrence, except that there are more Polanders than Turks. The population has a rough appearance. A large part of the men wearing mustachios gives them a ferocious appearance, forbidding to an American. It is said the Greeks are still more astute business men than the Turks.

Vienna—

Ladies & gentlemen wear much gold about them. Ladies very commonly wear not only rich breast pins & finger & earrings, but costly wrist bracelets, watches, &c. Gentlemen wear costly gold watches with ponderous & numerous chains.

Mr Wagner of Möhren informed me that intemperance prevailed extensively amongst the Romish priesthood, in Möhren & Hungary.

Duke of Reichstadt.

It is confidently believed by many in Va that young Buonaparte was poisoned by a drop put in lemonade, at a ball of Louis Phillippe's minister & *at his master's suggestion*. This is the opinion of my particular friend Witzendorf, who says he was a promising youth. Mr Stiles however thinks this a mistake. Believes he was naturally predisposed to consumption, & by licentious habits with Fanny Elssler & others killed himself by his excesses. Fanny has a daughter married & is a very loose woman, though is not received into respectable society, as none of the actresses

Vienna. Royal Family.

as actresses are.

The Emperor has for years been afflicted with epilepsy & as his appearance indicates has lost all mental vigour. On Corpus Christi at the procession I was close to him & never saw a man with a more idiotic expression of countenance & manner. His gate is tottering & his whole appearance & demeanour are pitiful.

I am informed from the best authority that he never attends the meetings of his cabinet, is never consulted in regard to any measure; & always signs any paper presented to him by his cabinet. If he objects they persist & he yields.

Mr Fleishman, the Bavarian in the employment of our government at Washington, explained & exemplified the operation of Morse's telegraph to the Austrian cabinet during his recent visit, & it is a fact, that after having seen & heard the whole the emperor supposed, that the design was to seal up the writing & send it by post or messenger to a destined point!

Vienna — Empress · Cabinet.

The Empress is a woman of good mind fine, person, & splendid appearance when arrayed in court dress. At the presentation she wore jewels of immense value, one of which alone cost 2,000,000 of florins!! She is a biggoted Papist, & exerts an important influence in favor of Romanism. It is said when the emperor courted her, she was advised by the priests to accept his addresses notwithstanding his mental imbecility, from a desire to exert the great influence of her station for the Holy mother. I was told by Revd Porubsky that the empire of Austria is governed by a complex influence, 1 of the Cabinet, of which Metternich is the master spirit, 2 of the Hofdamen, the Ladies of the court, of which the empress is chief, 3 of the nobility, & 4th of distinguished military men & the degree of influence is accordant with their numerical order as here given. The empress therefore is no cypher.

Vienna. Archduke F.

The archduke Charles is too old & diseased, & takes little part in the management of affairs. The emperor brother ~~(Brother) [illegible]~~, Archduke Francis ~~[illegible]~~ is the active member of the royal family in the cabinet & discharges the duties of the emperor in general. He keeps up the custom of admitting the meanest subject to audience, once a week which is a powerful check on all the different officers. My friend Mr Nitzendorf, told me an instance. A mechanic of Vienna, having been treated unjustly in the decision of a case of importance to him, & having after all his efforts been denied justice, appealed to the Archduke himself on audience day. The archduke let him go on for 15 minutes until he had finished his story, & then simply said "Ist das wahr"? Ja, Ihre Majestät, wenn Sie die Schriften des Gerichts untersuchen wollen werden Sie es alles so finden. The Arch.d. waved his hand for him to depart which he did. He then sent for the minutes of the officers referred to, found the statement true, sent for the off icis gave them a reprimand & ordered them immediately to reverse the decision & do justice to the mechanic; all of which was done within two weeks of the day of the complaint.

The archduke Charles was married to a Protestant princess & at her death the Romish priests objected to letting her body be taken into St Stephens Church for the performance of the obsequies. He insisted on it, & the archbishop refused to attend the ceremonies, when the archduke nobly determined not to be baffled by these priests & sent for the Protestant minister who performed the funeral services. Yet so far as I can learn all her children are brought up in Romanists.

The Royal family here, as in Prussia, always travel full gallop with outriders ordering all out of the way, & postillions riding the coach horses. Here they have 8 horses. in Prussia 4, whilst all others have but two!

Vienna.

Is beautifully situated, on a level plain having merely inclination giving slope enough to drain the city & keep it clean. The whole city almost without exception of a single house is built of brick, yet you do not see a single brick house. All are rough cast, or as it should be termed _smooth_ cast. i.e. are plastered & painted white or cream colour, some few approaching yellow. Green blinds and curtains are very common, giving a very neat & tasteful appearance to the whole city. The town moreover must be characterised as clean, indeed I think it the cleanliest town I have seen. Berlin would be as much so if the same degree of care & labour could accomplish the same end. But nature has been so unpropitious to the latter that the palm for cleanliness must be awarded to the former.

Vienna abounds & is surrounded by a number of palaces of the most splendid character. Which I will not attempt to describe. That of Leichtenstein is the most beautiful that I saw: & in external appearance at least surpasses those of the Emperor, Archdukes &c. Liechtenstein is the wealthiest nobleman in the empire, & makes a lavish use of his money. The imperial palace at Schoenbrun exceeds it in extent but not in beauty of situation. The gardens at Schoenbrun, the summer residence of the emperor, are far the most extensive I have yet seen, including & inclosing several hundred acres of land, in beautiful walks, fountains, statues, flower beds, fishponds &c &c. The botanic garden & Zoological collection are also attached to it. The location of the palace is very unfortunate. It is in a low situation, at the foot of a hill with inferior looking dwellings of the bedients in front, so that its appearance is any thing but imposing. In the rear is the beautiful garden terminating in an ascending [illegible] ridge & hill about 1/4 of mile from the palace. On this hill the palace ought to

(Vienna — Gardens &c Africans.

be located, with the gardens in front like that of Belvedere in Vienna, & then it would be truly beautiful).

The palaces gardens & walks at this & other places are beyond all our expectation, & exhibit a high degree of taste & immense expenditure. But it must be remembered that for 1000 years the nobility of Europe have been studying the art of selfgratification, & had the resources of the entire different kingdoms at command, as well as the experience of ancient Greece & Rome. They have therefore accomplished this work gradually & under circumstances not existing in our country.

In Vienna I saw three Africans or Moors as they are called here, though perfectly black. Two are connected with an equestrian Company & one is a gentleman of about 30 yrs, portly, polite & well dressed. I saw him at a Soiree in the most fashionable company at the public garden, going round bowing & conversing with one after another, receiving as much atten

Vienna. Standing army.
Monks, nuns.

as any of us.

The Austrian standing army is 300 1000 — the troops enter at 19 yrs & remain till 29. are generally drafted, except a few volunteers — during this time the soldier is not allowed to marry.

The monks carry begging to considerable perfection. I was twice called on in one week, by members of the Barmherzige Brüder for their "Spital der Kranken". The brother told me they generally have 200 patients.

You occasionally see sisters passing the street in long black robe or frock with a white [illegible] hdkf tied over their head & pinned under their chin & hanging over their shoulders.

~~[illegible]~~

Helfert's Rechte der Akatholiken is the best work on the subject of the religious privileges of Protestants in the empire of Austria.

Vienna — Confession &c

I was informed on the very best authority that the licentious character of the priesthood is so notorious at Vienna, that no reputable young lady will attend or does attend confession. If there are exceptions to this remark they are very rare. This information was given to me by our Charge de Affaires Mr Stiles who also informed me that Mr (Norris) of Phila or one of his men who is now at Vienna making steam engines, ~~or one of his principal~~ told him that a respectable lady told him this fact herself in conversation. (What an awful lesson does this teach us of the character of Romanism & the tendency of its institutions particularly by the confessional. Several facts were ~~also~~ told me by Mr Wagner establishing the same positions. A priest of his neighbourhood had seduced about a dozen girls when he was detected, & the only punishment inflicted on him was that he was removed to a neighbouring parish! The circumstances of these cases are related in the Leipsic Eisenbahn of 1845, No

Vienna. Castle of Lichtenstein.

17 & 21. —

Castle of Fürst. Lichtenstein, is situated some 6 or 8 miles from the city & is the oldest castle around Vienna & the residence of the family of Lichtenstein 1000 yrs ago. Prince Lichtenstein is a portly looking man of about 50 yrs, exceedingly devoted to show & splendour. He is the wealthiest noble man of all Austria & really hardly knows the extent of his wealth himself. He has various palaces & among the rest one in the immediate vicinity of this castle. This castle having been the family residence for 1000 yrs till destroyed by the Turks in the (17)th century, is quite a favorite with him. He has improved the surrounding country at great expense & opened numerous walks & carriage ways to this castle. It is yet in such preservation that it gave me a perfect idea of the interior of the oldest & best castles. It was approached by a narrow pass well fortified & accessibly also only over a drawbridge. It contains numerous apartments, rooms

Vienna — Castle of Liechtenstein.

halls &c a judgment hall, a dungeon dug deep into the rock or hill and accessible only by a trap door above. Prisoners & convicts were let down by a rope & it would be an absolute impossibility for them ever to escape. The halls had been much injured by the Turks, the roof fallen in, &c Yet about 18 elegant portraits of the different generations of the family are ~~th~~ yet preserved some of which are 3 or 400 yrs old. the armor &c of the family is there. One room of the castle by some means escaped destruction, & that is quite a finished hall, with oak floor, canvass walls on which beautiful painting was found. There is also a well there, which was more than 100 feet deep but is now filled up.

"There are about 40 murderers detected & punished annually in Vienna, but [illegible] about 2 or 3 with death" said a German "Viener"

The Pillars of Monarchy,

It is a serious question, how do the despotic governments of Europe especially Austria keep her population under control?

I believe the means are these:

1. The wonderful ignorance of the mass of the people about the nature & ad-

Vienna — Pillar of Monarchy.

vantage of free government. This ignorance is amazing in some cases.

2. By censorship of the press, in consequence of which circumstances unfavorable to republics are published, but none or few of a different class.

3. By so directing the systems of popular education as to strengthen the bonds of monarchy & prejudice the mind against republicanism.

4. By ~~[illegible]~~ the influence of the Romish priesthood. It is well understood here that Romanism & Monarchy are twin sisters & that Protestantism & Republicanism are no less nearly related.

5. By keeping the public mind employed by theatres, & gardens & Soirees, & Processions & festivals sacred & secular. The tendency of both is the same. Indeed the most solemn of Romish festivals, the Corpus Christi, which I had a perfect opportunity of observing, was as much a secular feast day as any ever observed, to all appearances & in all its tendencies.

Grand Procession at Corpus Xti. or Frohnleichnamsfest.

By the politeness of Mr Stiles our Charge d' Affaires, I recieved an invitation from Mr Schwartz our Consul at Vienna to occupy a window in his house which is in the Graben (mainstreet) just opposite the monument between which & his house the procession passed twice & once halted for an hour whilst the Arch bishop performed some ceremonies & elevated the host & blessed the people. The monument is not more than 50 feet from the house, so that we were within 30-40 feet of the whole procession Emperor, empress, ladies of the imperial household, archbishop &c &c. At 5½ the military already formed a line on each side of the graben or public square & streets, to keep off the populace. At 7 o'cl. the procession of different trades began with banners floating - heads bare & all singing some thing that they had in their hands. Already the streets were jammed with the populace, so that it is no

Vienna. Corpus Christi Procession.

next to impossible to pass. Meanwhile horsemen were riding full gallop up & down the streets.

At 7, the priests passed along the graben in their ecclesiastical robes, or canonicals, preceded by their standards, going to St Stephen's Church where the royal family were to alight & after uniting in the worship there were to begin the procession.

At 7½ the approach of the emperor & royal family generally was announced by by shouts of the populace & by the military shouldering their muskets. The royal train now approached consisting of about a dozen of the most splendid carriages that Europe contains. These carriages were more & more splendid as the rank of their occupants ~~rose~~ ~~[illegible]~~ higher until that of the emperor & empress was actually almost ~~literally~~ covered with gold. The harness & trappings of the horses were also covered with gold, The emperor, empress, emperor's brother, archdukes, princes of every grade, & maids of honour filled these carriages. There was no shouting as they passed, but the utmost order was observed. After the carriages had passed ~~board~~ boards were laid about 6 feet wide nailed on cross strips, & placed along the entire squares (6 or 8) which the emperor & procession were to pass. ~~A~~

About an hour after, the procession came on foot with all the pomp & show imaginable, with one band of music after another at little distances apart.

The order of procession was as follows:
(See the printed order.)

These processions & at Corpus Xti, are made use of for the purpose of occupying the attention of the populace & giving numerous imposing processions. This it is kept with the utmost splendor on the proper day, in all cities, & on succeeding days it is kept in the several suburbs of the city successively. Thus I chanced to witness the procession in three different places, in Vienna, in Linz & in Münich. I think the grand principle of the priests & rulers seems to be to give the populace opportunities for shows & processions. They are pleased with them just as they are with military parades & indeed I could not see the least difference between them. The Croton procession in New York was exactly like the Corpus Christi processions I witnessed here. There the different trades had their several banners &c. Distinguished men admire it as an opportunity for display, & ladies for show & observation, for

Hungary.

seeing & being seen.

The Protestants in Hungary may thank the Turks for the preservation of their rights. When the Romanists obtained the upper hand (in 30 yrs war ?) they opposed the Protestants in Hungary who fled to the Turkish dominions & were protected.

Hungary has for 20 yrs been in constant political ferment. There is a strong current of popular influence, opposed to the encroachments of Austria, who is constantly attempting (& not without success) to infringe on the rights guaranteed to Hungary by the constitution. In short the grand policy of Metternich has been to consolidate Hungary with Austria: & bribery & political chicanery have alas been but too often successful.

[illegible] nobility of Hungary amount to about 100.000, many of whom cannot read or write. Of the farmers & labourers very few possess these literary qualifications. The Hungarians have next to no manufactures, but are all employed in agriculture & grazing. The land generally is excellent &

STAINED PAGE(S)

Hungary.

some of it very superior. They raise much good tobacco & excellent [illegible] They have few public artificial roads — but valuable mines of gold & silver. The population amounts to about 12 millions, of whom about 5 mills are Sclavonians. Lots of the Hungarians formed a society for the promotion of domestic manufactures, & they all hate Austria. They would long ago have cast off all connexion with Austria if they were not afraid of the Holy Alliance; & they will probably yet do so, if a propitious opportunity offers. They are an Asiatic nation. Their language Asiatic in its structure entirely different from the European tongues. They have some poets, amongst whom Voreshmardy is the most celebrated, his patriotic songs are sung with enthusiasm.

The Romish priesthood favour the Austrian oppression of Hungary, whilst the Protestants take the side of popular liberty. The Hungarian farmer [illegible] treat his wife as an equal; she does not eat with him, but after him: Some do not even allow their children to eat at the same table with them. The Hungarians are a good hearted & talented, but generally uncultivated race.

All this information about Hungary I obtained from Mr. Emil Kabinay, who is a native of Hungary & ~~travelled~~ 2 days with me. He is an intelligent, upright benevolent man,. He is a resident of Pest, the capital of the nation & an educated man.

He says there is a constant conflict in the Hungarian diet, between the lower & higher nobility, i.e. between the house of Lords, & that of the representatives elected by the lower nobility, who favor popular rights.

In Hungary I am told by the Lutheran minister, of Vienna, there are about at least 600 Luth ministers & churches, & 1200 Reformed; ½ million Lutheran & 1 million Reformed population. Their rights are secured by the Constitution whilst in Austria their toleration is

Danube. French (lady) smoking in
Francis imperial grace & may be excused

Danube & its banks.

The Danube is a rapid stream where we commenced its navigation & about 1/4 mile wide.

Opposite to Stein, there is a beautiful monastery on the top of a mountain.

2 After dinner, on the steamboat I was not a little surprised to fin see a French lady whom I had been acquainted with as a genteel & talented lady take a cigar & smoke with her husband!!! Yet she also had drank a good deal of wine & looked worn out.

Along the banks of the Danube, for 20 miles between Vienna & Linz, where they are steep there are a great many vineyards always facing the sun. Often the hills are so steep that the whole vineyard is a series of terraces, i.e. walls raised about 40 feet apart to uphold the soil.

Crosses — Danube — Thurnstein Saltzburg.

The ruins of the Castle of Thurnstein are near the river in a very prominent situation.

Crosses meet you in every direction along the river. At one place I noticed a large cross on the very tip of a very steep rock. Little images of Christ, sometimes in capellen or little building & sometimes exposed abroad here.

At Melk, the Benedictines have a splendid monastery, 4 stories high, a large library, handsome gardens, & bowling, Schools, Gymnasium, & other professors, with numerous scholars from Vienna & other places.

Saltzburg, now in Austria.

This city is celebrated as being the seat of the persecuting ecclesiastics by whom the poor protestants of the neighbouring hills were driven from their homes for the testimony of Jesus, & where they assembled before they bid farewell to their native land & sought a resting place in the wilds of America & in other places.

Tythes. Saltzburg victims of persecution

For a minute account of these interesting incidents the Retrospect & books there cited may be referred to.

[See the works in our Library &c]

At present there are some protestants in Saltzburg, & it is said by citizens, that there is a friendly relation between them & the Romish neighbours. Yet they have no church; but the pastor of the church in the vicinity of Ems, occasionally attends & performs the necessary ministerial acts.

From the vicinity of Saltzburg, the snow capped mountains of Tyrol are seen at a distance.

I travelled a day with two Tyrol=ese Germans, ~~among~~ who informed me that there are some Lutherans in Ins=pruck, the capitol, but no church, & that Protestants & Romanists live on friendly terms there. — Throughout Bavaria the priest have either the tythes of all their parish or separate lands. Their income is very high some = 500, 600, 7 or 800 gulden, & others from 1 to 6 & 8000 gulden annually.

At Munich the [illegible] stores are usually closed at 6 P.M. & not opened till 8 A.M., so that the people do not kill themselves by confinement.

Bavaria — Clover — 9 pins.

In the portion of Bavaria ~~thro~~ from Saltzburg to Munich, the soil is tolerably good, the grain good, & the woods plenty. Here & in other portions of Germany I learned that clover is usually mowed 3 times per annum & no one knows any thing of any salivation produced by eating the 2d or 3d crop.

Oxen are extensively used along this route in Bavaria, & the possession of horses implies more than common wealth in a farmer.

Playing nine pins is a very common game in this region especially on Sabday noon & evening.

Fences are much more frequent here than in any other portion of Germany, because wood is not scarce. Yet the fences are all made of thin pine limbs & often brushes. The forests in Bavaria & in Switzerland are all of tannen (pine) trees. The roofs are ~~the~~ often made of rough shingles, repressed by cross slabs of wood weighed down by stones.

Some labourers wear Pantaloons of ~~cloth~~ coarse cloth or twilled stuff with leathern legs from the knees downward.

Hohenlinden battle ground.

Wild Deer in the Royal park.

Passing along from Saltzburg to Munich, I saw two fine deer running wild in the forest, which I was told belonged to the king.

About 8 Stunden from Munich is the great battle ground called Hohenlinden, so celebrated in the History of Europe. Describe its circumstances.

Münich. "At Goldne Stern."

The capital of Bavaria is a city of much taste & possessed of numerous objects of interest in the fine arts.

The palace though not remarkably splendid without has been splendidly adorned by the acknowledged taste of the present king, who contributes largely from his private funds to objects of public interest. Yet I regretted to find ~~it~~ among the statues adorning one of the wings or appendages to ~~public~~ palace, the bust of the barbarous Tilly, who in the Thirty years war, abandoned the city of Magdeburg for days to the indiscriminate carnage & lust of his brutal soldiery, who spared neither women nor children. The king ought I think at least to have so far consulted the feeling of German nationality, as not to have set up the statue of this military monster to the annoyance of Germans generally.

The churches of Munich are very splendid.

Here also there was a procession of Corpus Christi, at which the nuns & monks together with orphan children of both sexes were not only in procession, but sang various pieces of music the words of which they carried in their hands. Numerous banners with heavy crosses & images of X, were carried by men in the procession. Little children from 8 to 12 yrs. old sang hymns & repeated the Lord's prayer, & kept repeating incessantly, with evident sincerity, the words: Heilige Maria, bitt für uns armen jetzt und in der Stunde unseres Todes. ——— In Münich some women wear a kind of fur cap [illegible] not unlike the bearskin caps of the Hussars of Saxony; they are not so high; yet on inquiring I found they were made of wool at "Das weiße Lamm".

Augsburg, June 19th 1846.

Arrived at this interesting city so famous in the history of the Reformation. Formerly it was a place of much business, of manufactures of different kinds especially of watches, but now its business has greatly dwindled away especially since the Swiss have learned to manufacture watches cheaper & supply the market, & since a large number of the bankers who did much business ~~[illegible]~~ in the Exchange business, failed during the embarrassment caused by the Buonapartean war. Formerly it had a population of ~~[illegible]~~ 88,000 in the 15th & 16th centuries, when it was a free city, & one of most important commercial places, being one of the principal entrepots of business between Northern Germany & Italy & the Levant. Its present population is 37,000, & its business is still very considerable. It contains 216 houses of banking which do an annual business in the average aggregate of 47 millions of Guldens (See Reichardt's Passagier &c p. 97.) Augsburg was founded by the Rom

Augsburg.

and derived its Roman name Augusta Vindelicorum from two streams or creeks the Vindo & Licus (Wertach & ~~[illegible]~~ Lech) which unite at the town.

It is situated in a level country, & is itself rather more undulating & ~~[illegible]~~ suitable for city illustrations. It has had some very interesting & celebrated families such as the Fuggers & Welsers (see Murray). Aug. is handsomely built for so ancient a town & has generally broader streets than any town of its age I have met with. Maximilian Street particularly is very broad & handsome, having three bronze fountains,

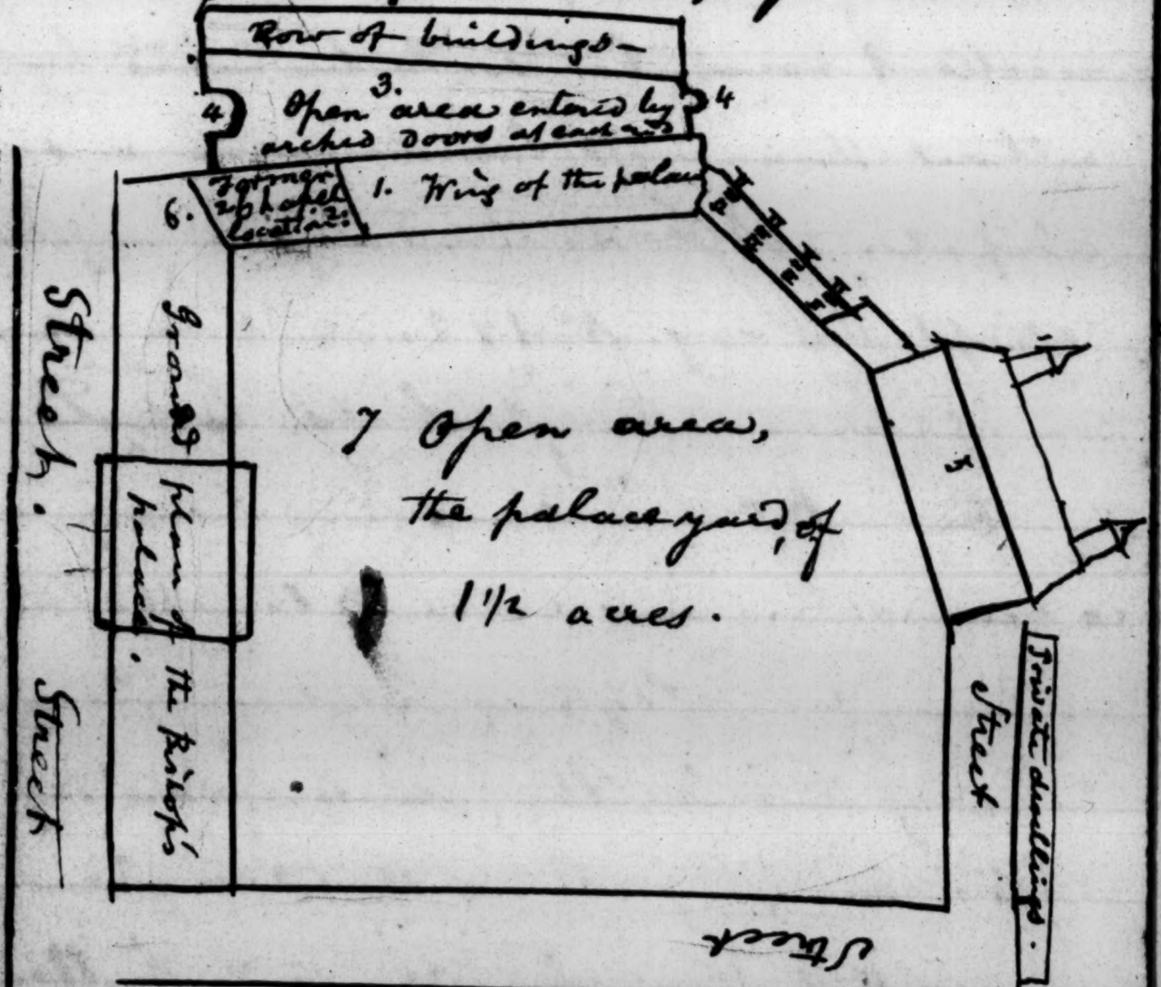
I called to see Revd Kraus, one of the 10 Lutheran preachers who attend at 5 churches. I found him very affable, & friendly & regretted that his engagement in the female Academy this day prevented him from accompanying me. He told me that since 1840 when Eberhard in Münich, by the orders from Rome began to preach against either catholic party in mixed marriages allowing any of the children from being brought up Protestants, there

Augsburg.

has existed an unfriendly state of things between Protestants & Romanists. Protestants he told me are oppressed in Bavaria. At the last meeting of the Landes Stände, they complained loudly, but have not yet received any measure of relief. ~~There is an excellent likeness of both Luther & Melanchthon in the St Anna church by Cranach. That of Luther has a tinge of Melancholy such as corresponds with his occasional dejection of mind, but such as I never saw in any other of Cranach's likenesses of this illustrious man. On my remarking this fact, Mr Krause observed that Luther's mother had that same expression of countenance in a likeness of hers which he possessed, & which he gave me together with that Luther's father as a [illegible] of him.~~ The St Anna church is a large & beautiful building, the fresco work in the ceiling representing the the Saviour in his three offices of priest, prophet & King, are very fine. The handsome organ in this church belongs to the Fugger family, who cannot however remove it.

Augsburg. Aug. Confession.

They are Romanists. On inquiry for the celebrated chapel in the bishops residence, in which Charles V, had the Augsburg Confession read, I was informed by Rev. Kraus that it no more existed. In the earlier part of last century, the part of the palace containing the chapel was entirely burned down, & thus the memorable room blotted from existence, though Mr. Murray & from him Reichard, say it remains only changed. Yet it is interesting to see the spot on which it stood, & how it was situated. The following is a ground plan of the bishops palace as it is:


Row of buildings
3. Open area entered by arched doors at each end
4
4
Former chapel location 2
6
1. Wing of the palace
Street.
Ground plan of the bishop's palace.
7 Open area, the palace yard, of 1½ acres.
5
Private dwellings.
Street
Street
Street

1. Wing of the palace which was burnt down in beginning of 18th century, now rebuilt.
2. Location of the chapel in which the Aug. Confession was read.
3. Open space between the burnt wing of palace & a row of buildings, entered at each end by an arched gate No. 4.
5. The church, still standing. 6 Steeple.

Augsburg. — Confession.

The building no 2. now occupying the place of the old chapel has windows facing into both yards No 3 & 7. The chapel in order to be lighted must have had similar windows & thus must have been accessible on both sides by the windows. The yard No 7 includes 1½ acres of ground, & could have contained any number of persons that might wish to collect around the windows on that side, & the yard in rear, No 3 is about 45 feet wide at one end & 20 at the other. It is thus evident that there was room for a large number of hearers to collect at the windows outside & as Dr Baier had an excellent voice he could be heard by more without than could be received in so small a chapel. All the buildings are original & old except the wing No 1 & 2. which has a more modern appearance though it also looks rather old.

Revd Kraus says the crown prince is much more liberal than the king & is married to a Prussian Protestant princess. When the king restored the Jesuits to some privileges in Bavaria, they asked of the crown prince a guarantee that they should be protected in them 5 yrs, which he refused & said one of his first acts shall be their expulsion

Augsburg. Luther's melancholy.

Protestants are not losing ground in Augsburg. They pay much attention to schools & to the Protestant education of their youth; & I think the observation is a just one that where protestants in mixed population neglect religious & other ed. of their children their cause loses as ground for the Romanists never neglect it. In mixed marriages the Protestants hold their own in Augsburg. The population of A. ~~[illegible]~~ is 1/3 Protestant; but the Protestants are by *far* the most respectable & wealthy.

From Augsburg to Lindau, the soil is decidedly better & villages are more numerous. At St. Anna's church (ie Revd. Kraus') there is a portrait of Luther by Cranach, possessing the peculiar excellences of Cranach's Luther, with this distinction, that there is a decided *vein of melancholy* running through the expression of the countenance. On expressing my surprise at this fact which exactly coincides with the life of Luther & the want of which I had often wondered at when seeing the other portraits, Mr. Kraus replied: This trait he derived from his mother whom he

Luther's Mother & Father. Portraits of.

strongly resembles. He then showed me an engraved likeness of Luther's father & mother, which he said, had the highest reputation. They were copied from portraits also in his possession & as a token of his friendship he gave me the engravings as a present. They are exceedingly rare in Germany, & in America, I suppose there is not a single copy.+

Bavaria.

Farmers in Baiern, rarely read newspapers; but the schoolmaster or priest commonly receives some newspaper & in the evening & on Sunday noon ~~either~~ they show their learning & make themselves interesting & useful by meeting the farmers at the tavern & reading the papers to them or relating their contents. This is the more practical as the farmers all live together in the small villages & therefore have no distance to go.

+ They have since been published by Ludwig in his Meurer's Life of Luther. N.Y.

Constance.

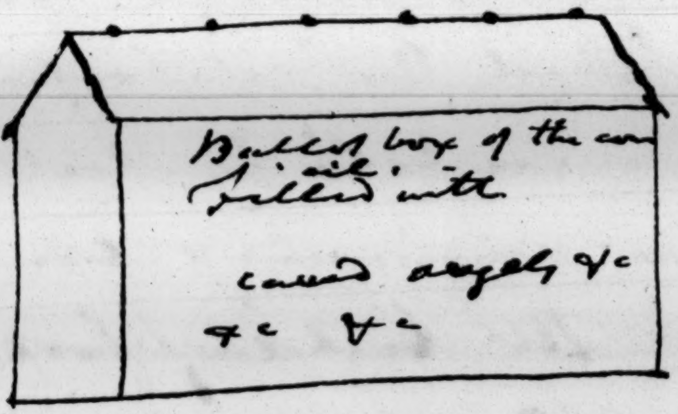
Lake Constance or Bodensee is a beautiful lake [illegible] miles long & broad. The name Bodensee is traced to different sources. The most probable seems to be that it is derived from the very ancient influential family of Bohden, who formerly owned a large part of the land on its shores & is still resident & wealthy at its eastern extremity.

Constance, is a low but pleasant city on the south western border of the lake. Here I saw the "Concilium Saal" in which the celebrated council of Constance was held by which Huss & Jerome were condemned & committed to the flames. The building looks very old. The hall is 182 feet long, 92 feet broad & 20 ft high. It was built in 1388, has 23 windows, & fourteen pillars to sustain its ceiling. In one end of it, now partitioned off by a board partition, are preserved the Curtains which was suspended in the rear of the Emperors seat & the chairs in which the Emperor Sigismund & Pope Martin V, who was elected

Constance. Council of.

by the council sat during its ses:
sions. which are not distinguished for their
costliness but are very plain.—'

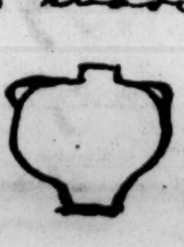
There is also the ballot box into which the
votes of the council were thrown at the elec: ~~[illegible]~~
tion of Martin V. in 1417, Nov. 11.
~~decision~~ It is a handsomely gilded box,
in shape of a house, the top resembling a
roof, about ~~[illegible]~~ 2½ feet long, 1 wide & 1½ high.
At the top of the roof are 'gimblet holes
through which each of the 6 nations put their
votes drop into the separate apartments
in the interior of the box: thus:



In one corner of this room is preserved a
fac simile of the dungeon of Huss, which
was originally in the Dominican cloister ~~monastery~~ about 400
feet off. The identical door of the dungeon
is here preserved & the dungeon was 7 feet
long, 6 feet high & 2 ft 8 inches wide. The clois:
ter was changed into a manufactory & the
dungeon which was of stone torn down; & the door

Constance. Council of.

transferred to this room in the "Concilium Saal." I took a splinter of the door.

Here also is a wooden statute which had been standing in the ~~church~~ & which the populace of Constance 400 years ago, believing it to represent Huss, had abused shamefully knocking off its nose & driving nails into its eyes, a melancholy proof of the superstition & bigotry still reigning at that time. At present a better state of things is said to prevail. Here also is preserved the gala or waggon in which distinguished Stadthalter of Constance rode in 1408. The ~~armour~~ portrait of Sigismund, & some armour which had been in Palestine with the crusaders, together with a pouch or leather bottle which had made the same tour. Its form is this:  It is about a foot high 8 inches, broad ~~wide~~ & 3 inches thick.

The altar piece, & the identical mass book from which Martin V read mass are also preserved in this collection:

Constance. Council of

There are also wax representations of Huss Jerome, & of Pater John Cœlestin from Rome who was employed to try to persuade Huss to recant, which he however refused to do.

The Dom Church is still standing an old looking building, in which the sentence of degradation from the clerical office & sentenced to be burned was pronounced by the bishop. The stone on which Huss stood in the centre aisle of the church during the ceremony is still pointed out; it is very large, about 8 feet by 6.

There is one Lutheran church in Constance, not in a very prosperous condition. In the vicinity of Constance is the Gottleben schloss, lately owned by young Buonaparte, who escaped from Ham, now in possession of Graff Beroldinger, minister of foreign affairs for King of Würtemberg, with whose accomplished lady, I travelled on the lake Constance & ~~afterwards~~ became well acquainted. She is however a warm Catholic & aristocrat. She approved the degrading conditions proposed to emigrants to the colony of St Maria in Penna. In this castle, it is said, John Huss was confined part of his imprisonment. of the time.

& here also pope John concealed himself during his furtive passage through Constance.

Switzerland.

So soon as I left Constance & travelled into the interior of ~~the~~ land of Wm. Tell, I witnessed evident marks of improvement. The very horses attached to the postchaises were better, & the harness was handsomer & more like that of the U. States or of England & Campbells are attentive to them. The houses were better & more scattered, the land in the valleys much better than in Bavaria, & the villages exhibited marks of prosperity superior to what we had witnessed in the rural districts of Germany. These remarks are specially applicable to the region between Constance & Zurich & Basle. For, some of the cantons are less prosperous.

Zurich,

is irregularly built, & is in a beautiful bason formed by the Zuricher Lake, & the

Zurich. Zwingli.

and the gradually ascending ground, bounded by moderate ridges of the Alpine chain. Some of the higher ridges are in view which are covered with everlasting snow. The houses are generally ~~also~~ of brick, plaistered & painted white. The roofs are of shingles & some of them with tiles. Zurich possesses special interest as the residence of the great Reformer Zwingli. The church in which Z. preached is still standing, & is a substantial edifice at present undergoing outward repairs. This ch. is called the Groſsmünster. It was built by Carolus Magnus upwards of 500 yrs ago. ~~[illegible]~~ The bust of Charlemagne, is attached to the ~~of whom a bust~~ outside of the steeple about 50 feet from the ground, & another in the interior of the church, attached to a pillar. There is a baptismal font. This church contained the largest organ in Switzerland; but Zwingli had it removed & the church is to this day one of the rudest & plainest in its appearance I have yet met with in Germany. The organ is now in the Catholic church in Luzern. There seems however to be a change of opinion in the Züricher, for the cappellan told us that a new organ

Zürich. Zwingle's music is shortly to be introduced into the church. This church contains but one gallery, & the pulpit in American fashion is at one end of it. In the rear of the pulpit one wing of the church is cut off by a partition forming a lecture room in which worship is conducted in the French language. Here is the tomb of David Lavater, who died in 1775. (Is this the celebrated physiognomist?) I entered the pulpit of Zwingle & wrote some of these notes in it, at the very spot whence that good man preached the word of G. His opposition to instrumental music seems to have been very decided, & Professor Hagenbach stated that in order to convince the civil authorities of ~~the~~ Zurich that music is not necessary in offering our devotions to God, (some of whom entertained a different opinion) it is reported that Zwingle once presented a petition to the town council by appearing personally & singing it to them, & when they remarked that such procedure was useless & unsuitable, he replied, "well just as unsuitable is it to sing our ideas to God." Prof. H. doubted the truth of this tradition as Zwingle was somewhat distinguished for musical talent.

Zürich. Water cures.

There are five Reformed churches in in Zurich, each having two ministers. ~~Romish church~~. There was an old cloister attached to the church of Zurich which is now used as a school & contains 1400 children. There is 1 Rom. Cath. church.

Zurich has several beautiful public buildings among *which* the Cantonal Spital (Hospital) is particularly distinguished.

√ There is an hydropathic institution of some note at Zurich, as also near Zug (at Albisbrunnen). The most celebrated however is that of Dr Presnitz, situated in a Silesian mountain near Olmutz. The expenses here are £1 per week $5,00 – Mr Lagier, a Swiss minister, who married a wealthy English lady, derived the utmost benefit from it. No *violent* perspiration is practised there, but the cure is effected 1. by drinking water very copiously ~~of~~: 2, bathing in cold water. 3 by being wrapped up in a wet sheet & then covered with blankets & rubbed till *warm*. And after this, Dr. De Wette. Basel. June 24th 1846.

they are put into the showerbath.

— Arrived at Basel, & attended at the University to hear the professors Lecture. The building is called Collegium, & is a small old illlooking house 1 story high on the Street & 2 or 3 on the river Rhine on whose banks it is located. The rooms are not as handsome nor comfortable as ours.

Dr. Hagenbach lectured on Dogmengeschichte to 17 students. The Prof. is a very good looking man with an intellectual, animated & very pleasing countenance. The students had his Dogmengeschichte before them & he also, & his lectures were only extemporaneous amplifications of its text. His 2d lecture was to 30 students, on the early Christian Literature. Christ he said wrote nothing, nor the apostles ascribed to him. The apostolic epistles were designed chiefly for cotemporaries. The canon was formed gradually, in opposition to particular books which aimed at being introduced into Christian worship. Prof. H. read his lecture & made explanatory amplifications. The question of canonical authority was not (said he) always decided on historical grounds; but sometimes by the religious Gefühl of theologians & pastors.

Basel. Dr. Hagenbach, De Wette.

I next heard Dr. De Wette, he looks rather emaciated & old, though not at all grey. He lectures slowly, & extemporaneously on the Synopsis of N.T. which he had before him. He explains words, phrases & their subject, just as I formerly did in my Exegetic lectures. He looks somewhat dejected, & had 23 hearers. Sometimes he closed his eyes, never looks at his students, & sometimes leans his head on his hand. Speaking of the difference of discipline in U.S. & Germany, Dr. De Wette told me there are some distinguished citizens in the church, in Basle, who annually "Schwänger" a maid & send her off, paying her well to keep silent. How, said he, shall such a man be disciplined? "Man weisz es ~~und~~ dass er schuldig ist, und weiss es auch nicht." ~~[illegible]~~ Dined with Prof. De Wette & found him exceedingly friendly.

Prof. Hoffman, is a young (about 45 yrs) robust & decidedly talented & pious man. He is Inspector of the Mission School, & is said to discharge his duties with ability & zeal. When I saw him in the University he wore ruffles, & yet seemed disposed to hide them, as he several times push them under his vest. He slightly resembles Revd. Reichart, yet is larger & looks much better.

See Basel again infra.

Grindelwald, Glaciers.

Here we met the first glaziers in our tour, the larger and smaller Kletscher as they are termed. They are located at the bottom of ~~an~~ immense ravines occupying the exact position of rivulets and mountain torrents, formed by the melting of the snows above & congealed in their progress. They are of very great extent & depth. These are about 300 feet wide, & 50 deep, at the center of the ravine, & perforated by fissures of an eliptic, longitudinal form, which seem to be of different depth, some extending through the whole mass of solid ice. They seem therefore to be mountain torrents stopped in their progress by the cold & converted into a solid mass. Doubtless, their formation was gradual, & & their preservation during the heat of summer is owing to their great size. They do melt on the exterior during every summer, but ~~them~~ being so very large the mass itself is not much affected by the heat. There is howea constant stream of water issuing from the bottom of the glazier, formed doubtless by the melting of the ice, as well as by mountain springs & occasional rains. The smaller glazier last year slided down into the valley about 40 feet, & by its immense weight rooted up rocks & ground, but as its position is an inclination of not more than 45 degrees elevation it could not go far at once nor cause very great injury.

June 25th After having crossed some half dozen mountains I find that the glaziers often extend all the way up the ravines between mountains for many miles & often reach almost to their top.

Mt Rigi, is regarded as affording the best prospect of any mountain in Switzerland. From its ~~top~~ summit you have the most remarkable & extensive view I ever beheld. It is situated on a very high eminence, gradually approached by an ascent of

Mt. Rigi.

some three ~~2~~ hours. Its location is higer than that of any mountain near it, & the view is not intercepted by any other mountain in the vicinity. It commands a prospect of a large part of Switzerland & some parts of France. The field of observation or rather the panorama embraces a field of more than 300 miles in circumference. Twelve lakes can be seen.

On the North is the lake Zug & the town of Zug is at its ~~the~~ farther end. At the end of the town is the church, Cappel, near which Zwingli the great Swiss reformer fell in battle. The city of Zurich is seen at a great distance, & the lake Egeri, on whose shores the victory of Morgarten was achieved.

Near to the foot of the mountain ~~*~~ on the West is Tell's chapel, on the very spot where he killed ~~[illegible]~~ Gessler. Between the chapel & the mountain is Gessler's tower, or castle, in which he designed to immure Tell if he had not been shot by him.

Lucerne is distinctly seen ~~[illegible]~~ at the

Mt. Rigi.

end of the lake, & the whole canton is almost entirely in view.
Lake Sempach, the scene of another Swiss victory; Mt. Pilatus & the Jura terminate the view on the West.

On the South lie Mt. Underwalden, Mt. Brünig, lakes Alpnach & Sarnen, Mt. Stanzer, Mt. Backshorn & the chain of the high Alps of Berne, Underwalden & Uri, including the Jungfrau, Eiger, Finster, Aahorn, Engelberger, Rostock & Bristenstock. On the East, the Alpine chain continues along the entire horizon, including the peaks of the Doedi, the Glärnisch, & Santis. The town of Schwytz, the cradle of Swiss freedom lies above the lake Lowertz, the two peaks termed Mythens, Mt. Glärnish covered with everlasting snow. To the right of these lies the Muotta Thal, in which Suwarrow & Massena fought.

The rising & setting of the sun from ~~at~~ Rigi possesses an interest & beauty which no language can describe. (See Murray)
(Here also are clearly seen the effects of a land slide of awful extent in (Murray's Rigi)

Berne covered [illegible]avements. [illegible]e 24th 1846.

Berne is a handsome city & has one peculiarity which I have not found in any other city of Germany. In a large ~~p~~ part of the city, & especially in the principal street where the best houses are found, they are all built with an arch under the front room of the second story, that is, the pavement of street actually runs under the second story of the houses, & outside of the pavements are pillars supporting all the upper stories of the houses. It looks at first ~~sight~~ view like a range of market house stalls, but is used only for a pavement, & for the exhibition of fancy & other ~~merch~~ wares. A covered pavement thus runs along both sides of the street, affording shelter from the sun & rain.

There is a clock in ~~the~~ a ~~town~~ hall or clock tower, in the main street, at which a cock is made to crow & flap his wings a few seconds before the clock strikes, & a puppet then strikes the hours & a train of bears issues from the ~~[illegible]~~ interior & passing before are imaged returning to their seclusion. The image in the meanwhile lowers his sceptre & gaps to mark the progress of time.

The Munster is a beautiful Gothic church commenced 1421. Above the great portal or entrance is a really remarkable sculpture representing the final judgement, by a vast multitude of figures, carved out of stone. The ten virgins are represented in a very natural way five having oil in their lamps & rejoicing whilst the empty lamps of their foolish compeers are also ~~seen~~ & their distress & consternation are strongly depicted in their countenances.

The interior, besides some antiquities, contains a list, or a tablet on the walls, of those officers & soldiers who fell in the war of 1798 fighting against the French. Amongst these names is that of Schmucker, which I was informed is not of rare occurrence.

Lakes Thun & Brienz are pleasant little lakes; but the waterfall Giesbach at the eastern end of the latter though 500 feet high, is usually much exaggerated in importance & interest. To us who had seen the falls of Niagara it was a great dis

Wonderful fall into the glaziers.
Glaciers: Grindelwald.

appointment & subject of amusement rather than admiration. The fall is broken at different points & the quantity of water not more than 3 ~~feet~~ square feet.

In passing from Grindelwald to Meiringen over the Sheideck mountain, we had a perfect view of the first two glaciers we had yet seen: & therefore examined them closely.

These Glaziers, are immense bodies of ice, which I described before. Yet I here record an incident there omitted. Our guide, ~~a [illegible]~~ man of about 80 yrs, ~~told~~ ~~[illegible]~~ who went with us under the glaziers, told us he well recollected an accident which happened to his father & which he never should forget. His father having been engaged hunting chamois, ~~&~~ was crossing the glazier some distance above, where the glazier is 300 feet thick. He unfortunately slipped & fell into one of the enormous gaps which are always found in them & fell to the bottom, i.e. 300 feet(!) & landed in the water. He seems to have retained his

Wonderful escape in the glaciers.

his selfpossession, & finding that he had broken only one arm, he examined the current & supposing it led out under the glaciers, resolved to make the desperate effort of following the stream under the immense body of superincumbent ice, & by the blessing of God succeeded in reaching the open air & recovered, & living yet many years!! Though the story sounds marvellous to those acquainted with glaciers, it will not appear absolutely impossible because his fall may have been chiefly a slide down the crevice which may not have been very large nor perpendicular, & there is no doubt that there is often a stream of water running along under the glaciers as I myself saw in the case of these glaciers.

(This day we also had an opportunity of witnessing an avalanche of snow, & of hearing several much more formidable avalanches of ice, which slid from a higher ridge of the mountain to a lower, but did not come down into the settlement. These avalanches

Avalanches.

are produced by the melting of the snow & ice [illegible] along the sides &c of the glaciers, thus often glaciers will by their weight break loose & slide down with awful velocity & momentum, until they are stopped by a curve in the ravine, or reach the settlement. Thus if we imagine a field of ice of many thousand tons in weight, let loose from their fastnesses in the higher parts of the mountains & sliding over the top of the ice lower down for a mile or more the momentum it will acquire is almost inconceivable, & no bounds could be fixed to the desolation which they can produce among the peasantry below even at some distance from the end of the frozen ice!

Even the glaciers at the foot of the ravine by sliding out only 60 feet last year rooted up the ground to the depth of 50 feet & raised quite a little mountain in front of it, as I myself saw.

Basel Anniversaries.

The anniversary of the "Basler" Protestantische Hülfsverein, celebrated its anniversary on Monday June 29th 1846. This Soc. is coincident in design with the Gustav Adolph verein; but from reason of local or Swiss jealousy did not unite fully with it, though professedly cooperating, & receiving 1000 thalers from them this year.

The report was read by Prof. Hagenbach, from which it appeared that they have aided churches in various districts, but chiefly in "Schweitzerland". The first Address was delivered by Prof. Herzog from — who was deposed from office by Romish bigotry. The 2d Address I delivered at the request of the directors. I gave them an account of the condition of Emigrants in U. States, the dangers of Romish proselytism, & other reasons why they ought to aid their emigrant brethren. Also the state of the Amer. churches.

The 3d Address by Revd Ludwig,

The 4th by Revd Dr Barth a ~~Protestant~~ prominent speaker of the Lutherans ~~of Lud~~ of Würtemberg.

Basel, Anniversaries - ^for our Seminary^ Books

June 30th At 6 o'cl A.M. we met at the Cassino or Lesestube, took coffee & spent an hour in social talk. At 7, the regular Conference or business meeting of the Society whose anniversary had been celebrated yesterday began. After some items of other business had been disposed of, the subject of the Soc. labours in N. America was taken up, & I called on by the President for any communications on the subject. I ~~suggested that some~~ be spoke about 3/4 hour, & then stated that if any other subject remained, I would cheerfully explain it if ~~any~~ it were specified. Some questions were asked in reference to the Evangelic & United Synods. I stated that Drs Kurtz & Morris might perhaps add something to the information given. Dr Kurtz said a few words, & then the members proceeded to act on the business resolving to engage one of the missionaries along there to collect the information requisite for future action of Soc.

I also expressed the wish for ~~theological~~ books for our Seminary & they promised to send some. Dr Hagenbach having offered to forward things to Bremen to Mr Heyer &

Basel Anniversaries. Mrs. Dr De Wette.

Dr De Wette attended all these meetings & took part in them.
Their friends & supporters are called pietists, & are strenuously opposed by the neological party in [illegible]. Basel.

Mrs De Wette, is a talented pious lady & speaks very decidedly against the errors of the Unitarians. She inquired of me the tenets of the Unitarians in our country & was astonished to hear that they denied the divinity of Christ & the doctrine of the atonement.
At my first visit Dr DeWette took me along to dinner, & on our return from Berne & Rigi he invited us all three & treated us with the utmost friendship. On parting Mrs D. told me to recommend any of my travelling friends to her house & they should be hospitably treated, only she added, dont send Unitarians!!! Dr D. has been twice married & each time to a widow. The last one, his present wife, was probably wealthy.

Dr DeWette advocated the retension of the Symbolic books, but not the binding of men to any one "Erklärungsart," of the articles.

Basel — Münster Church. —

Dr De Wette took me to see the old Munster church, showed me the "Consi-lium Saal", in which the great councils of Basel was held in the 16th century. In this church are the tombs of Erasmus & in an avenue of [illegible] Grynaeus & Oecolampadius.

Strasburg [illegible]ly 18th

This city though essentially German has since the time of Louis XIV. been under the jurisdiction of France, & so far as I could learn, the people are better pleased with the French laws than with those of their German neighbours & have no desire to return to German governments. In short there are so many elements of liberty, so many of the benefits of constitutional government secured by the Code Napoleon to the people, that they are every where attached to it. On the other hand the greater part of the German governments was so despotic & arbitrary that the people have little reason

Strasburg. University, Cathedral

to be attached to them, & if another general war breaks out in Europe the German patriots will certainly avenge themselves ~~of the~~ for the injustice of their king & rulers, who in the day of their former trials promised free institutions if the enemy were driven from the soil, & after the Germans by incredible sacrifices had accomplished the work, refused to keep their word.

Strasburg has 8 Lutheran & 6 Catholic churches. Its University is celebrated. Among its most active & distinguished professors is said to be Prof. Bruch, who is distinguished for his efforts to preserve the German character of the institutions & country (of Alsace.).

The St. Thomas (Protestant) Church was built in the 11th century. Its most interesting antiquity to me is the tomb of the celebrated Lutheran divine & exegete, Sebastian Schmidt, who labored & died in this city & the bust of the philanthropist Oberlin (Missionary). It also contains the monument of Marshall Saxe, general in chief of Louis XVI. also two embalmed nobles (Count of Nassau Saarwerden & his daughter) who died about 100 yrs ago. wonderfully preserved.

Strasburg, the highest steeple.

The great Münster church or cathedral is celebrated for having the highest steeple in Europe & a most singular clock. When you enter the one end of the church you seem ~~thing~~ to enter an unfinished building, there being no pews in it or permanent fixtures to sit & listen to the word of God. You look along an extended series of pillars & at the other end see the altar, images &c. Indeed the building is so long & large that preaching could be heard ~~by~~ through only a small part of it, no matter where the speaker might be placed. But preaching was scarcely a part of Romish worship in the middle ages, & even now in Europe is altogether secondary. The great object seems to be to overawe the vulgar by splendid churches, images, & superstitious ceremonies & afford them place to repeat their prayers & count their beads. These objects are fully attained in this church. Still it should not be omitted, that along the sides of the church I saw large piles of stools & chairs, which are doubtless often used especially by the women when they attend. From my observation in

Strasburg - Steeple -

in Europe generally I judge the rich & enlighten-ed rarely attend public worship. The as-sembly generally consists of the lower classes. The Steeple of the Münster, is 474 feet high, & is the highest spire in all Eu-rope. We ascended it to the platform, ~~which~~ and found the labour of the ascent to be considerable, al-though that is only 2/3 of the ~~half~~ way. To look down from that eminence fills the mind with vari-ous feeling & speculations. The keeper, who resides in a house erected on the platform & has charge of it, ~~says~~ told us that several per-sons had committed suicide by casting them-selves ~~down~~ from the platform: the last case occurred about a year since. The prospects from this platform is very extensive, and view of the structure of the city perfect. You can look down into the yards of the city all round; & I was strongly impressed with the fact that ~~the~~ very few of the houses have any yards at all. They are built up against each other behind almost as closely as at the sides. The squares of the streets are little larger than the depth of the two houses, & thus no room left for any

Strasburg. – Münster.

yards, or for per acres of it. The Munster is regarded as one of the most perfect specimens of Gothic architecture in all Europe. The Spire is 24 feet higher than the great pyramid of Egypt, & 140 feet higher than St Pauls steeple in London. The church was built or its erection commenced by John Hültz, in the 11th century & the spire designed & commenced by Erwin of Steinbach who died in 1318. It was continued by his son & daughter, & was not finished till long after their deaths. The length of the church is very great being   feet &   wide.

The clock in the one side end of the Cathedral is also interesting. It seems to be a complicated machine, exhibiting, the apparent & the real time, the Ecclesiastical festivals &c & c. See work on the subject. Connected with this is a piece of puppet work which performs exactly at 12 o'cl. A.M. every day & is usually witnessed by astonishing crowds of the ignorant. About 1 minute before 12, an old man strikes the 4 quarters of the past hour & passes around in front of the clock & disappears. ~~[illegible]~~ After him however follow the apostles, who successively pass along in front of the image of the Saviour & when exactly before him, turn towards him & bowing to him, pass on. Thus do the whole 12 – The cock, some distance above, flaps his wings, & crows, & death ~~the~~ strikes the bell 12 times thus indicating the lapse of time.

There is nothing peculiarly ingenious in the puppet work.

The Protestant ministers in Strasburg are Cuvier, Misser, Richard, & a Mr Phecuter.

An interesting monument for John Guttenberg the inventor of the art of printing is found in one of the public squares. On the one side are carved the statues of the principal patriots of America with Dr Franklin at his printing press; to show that printing is the palladium of liberty in America: on the other are the British philanthropists, Wilberforce, &c striking off the chains of slavery from a poor Africans, to indicate what the press has done for Africa. On another side are carved representations of the great men of Europe, Leibnitz, Des Cartes, &c &c who benefited Europe by the production of the press.

Miraculous Cures.

Strasburg. The Jews persecution of.

Although St. has a splendid Jewish Synagogue, since 1834; this place was celebrated for the persecutions which the Jews formerly endured in it. There is a street called Brandstrasse, which de= ~~[illegible]~~ rives its name from the fact that in it, at the spot of the present ~~[illegible]~~ prefecture, there were committed to the flames not less than 2000 Jews in 1348, who had been accused of having brought about the plague which then raged in the city, by casting poison into the wells & fountains. After that, they were compelled to remove from the city every night at the blowing of a horn on the Münster.

Archdeaconry Baden —

I was informed by Mr Frommel of Carlsruhe, that Revd Blumhardt in the vicinity of Kalw, has cured hundreds of persons of various diseases, by the influence of prayer & the imposition of hands. He first performed these cures in his house, but was required to go into the church in public, ~~but the~~ his success is said to be as great in public as it had been in his own residence. He has cured, says my informant, epilepsy, mania & demoniacal possessions! I inquired of Dr Barth in Kalw & he has no faith in the pretended ~~[illegible]~~ cures. There have probably been some nervous patients cured by faith & by animal magnetism, even if Blumhardt himself is not aware of the ~~[illegible]~~ ~~[illegible]~~ real modus operandi of his imposition of hands, which ~~with~~ his fixedness of mind act as ordinary manipulations & positive Wills.

Baden-Baden.

Gasthoff zum Hirsch.

This is the most celebrated, & generally frequented watering place in Europe; & possesses many claims to public favour. We arrived here on the 2d of July 1846; & as I find the water serviceable to my skin, & I can obtain the Kissingen water here in abundance & purity I shall remain some days, drinking Kissingen water, & bathing in Baden baths. Thus combining the excellence of both fountains I trust by the blessing of heaven, to derive all the benefit to my health which I can expect from such remedies.

Baden contains about 4300 inhabitants 4/5 of whom are Romanists. There is indeed a Protestant congregation here, who have a minister the Revd. Mr Deitigsmann, who I regret to learn, though a pleasant man, is a neological theologian, & therefore not a faithful pastor. On saturday I called to see him but he was just starting on a trip of 2 days. Today July 5. Revd Winter preached for him to a full house. Mr Winter, seems

to be a pious & orthodox young man. He is a candidate
& at present employed as private tutor
in the family of a wealthy Countess. The service
was conducted in ~~the~~ an old Romish church
which was built in 1572, & which at pre=
sent is by some arrangement, the authors
of which I have not learned, appropriated
at 8 1/2 to Romish worship, at 9 1/2 to Ger
man Protestant, & at 11 to English Epis
copal service. In the graveyard I saw
tombstones of several distinguished Englishmen
who had died at the springs e.g. Rt Hon
Stephen Woulfe, Lord chief Baron of the
court of exchequer in Ireland, & others.
There are also some Jesuit tombstones with
laudatory inscriptions. Arrangements are
now in progress to build a Lutheran church
after which it is hoped the congregation will
increase in prosperity.

The town, I should judge is a very immor
al one, to which fact the presence of so many
foreigners no doubt contributes. The sabbath
seems to be a day of frolic. The shops in
the vicinity of the Springs Edifice are al

Baden — subterranean Dungeons.

all open on sabbath, except that of the Tyrolese girl (a strumpet) who was otherwise employed. The town was crowded with country people, & at all the taverns of 2 [illegible] there was carousing & noise like at our 4th of July. At the Conversationshaus there was public gambling ~~all~~ day & evening (sabbath) as well as on weekdays. The Erzherzog of Ober Hesse is here with his left handed wife, & gambles daily on a large scale: he is said to be the wealthiest prince in Europe except Louis Philippe of France. The King of Würtemberg is also here & deports himself like a gentleman, never going near the gambling table so far as I have heard. The Prin Prince of Syracuse is also here & a gambler.

Close by the town only higher up the hill is the new Castle of the Arch duke of Baden, built on the site of the one which was burned by the French in 1689. Under this building still remain the Subterranean Dungeons which belonged to its predecessor. ~~at~~ The conductress led us into a basement door at the S. East end of the palace. This opened

Subterraneous Dungeons — Baden.

into the head of a winding staircase by which we descended about 40 feet under ground. ~~We then [illegible]~~

This passage for access from without, has been broken in, in modern times. Formerly these subterraneous dungeons & ~~other~~ rooms were accessible only from the interior part of the castle, for whose inhabitants, they were also designed as a retreat for safety in the Middle ages against the assaults of enemies. The staircase conducted us to a suit of apartments of tolerable size & comfort, amongst which was a bathing room in the ancient Roman style to which the water was conducted by tubes. To the left of these rooms, we were conducted, with each a lighted candle in hand, ~~we~~ to the apartments connected with the secret tribunal, called Vehmgericht. The doors of these several apartments are of themselves sufficient to prove that they were designed as prisons of the most cruel nature. They are each made of one solid stone about a foot thick, & weighing ~~from~~ about 1500 lbs. They turn upon pivots made of a rounded bar of iron &

fixed into the stone door-by plumbing, at top & bottom. The deep & slow grating of these doors harrows up the deepest feelings of the soul. The inmost or last of these ~~[illegible]~~ apartments, was the Judgment Hall, in which prisoners were tried. The stone benches on which the judges sat are still in part remaining. At one end of it is a niche where the (Blutrichter) presiding officer sat, from which there seems to ~~be~~ have been a communication with the upper parts of the building, which has long since been closed. Here it is thought the members of the court entered, as they would otherwise have been under the necessity of passing through the several dungeons, to reach this hall.

Near to this judgement room is the Rack chamber, where the instruments of torture were placed & where the unhappy victim of human vengeance was tortured & often compelled to acknowledge actions & the designs which he never harbored or committed. Some iron hooks in the wall still remain as part of the fearful apparatus. Between the rack chamber & the judgement hall,

Baden — Subterranean Dungeons.

beneath the passage, is a deep pit, perhaps 20 or thirty, feet ~~deep~~ from the level of the passage, which is now closely covered with a floor of boards, but in which was originally placed a trapdoor. The condemned victim was directed ~~urged~~ to proceed to an image of the virgin, placed above the trapdoor & to kiss it. But as soon as he trod on the door it fell beneath him & precipitated him into the pit beneath. [illegible] There there was placed an infernal machine, composed of a wheel filled with knives & lances, on which he necessarily fell & by which (working in a concave cylinder, he was miserably mangled & cut to pieces!! This pit was called the Oubliette (abode of forgetfulness, ??), as those consigned to it were heard of no more. This horrible pit was long unknown to the modern possessors of the castle; until as is reported, a favorite dog fell down through the boards. & in the effort to recover him, the wheel set round with knives & lances with tattered garments hanging to them & fragments of human bones discovered the awful secret! We have stated that the passage by which we entered is a modern one.

Baden. Such Dungeons.

The access for the prisoners to these fearful abodes, which are chiefly cut out of the rock on which castle stands, was originally from above, by a chimney or shaft running perpendicularly from the centre dungeon to the regions above. This chimney still remains, & is discerned by the visitor by a slight faint light in passing under it. Through this passage the wretched prisoners were let down into the caverns below by a windlass, & as some say, blindfolded, & fastened in a armed chair. Such an armed chair & made of steel, I saw in the museum of Vienna, in the Braser Sammlung, ~~[illegible]~~, which seemed to be a part part of inquisitorial apparatus. It was so formed that the moment an individual sat in it, steel bars flew around his arms & body & held him immovably fixed. Whether such or any chair was used is uncertain, & most indubitably it was not necessary for the purpose of securing the victim: for no mortal could ever escape from the dungeons when once in them. (For a description of the Vehmgericht see Conversations Lexicon, Göthe Götz of Berlichingen.)

Baden – The Alte Schloss or Castle.

Prisons similar to this are found in many of the well preserved castles of the middle ages. They seem to have been designed as seats of judgment, & prisons for the punishment of iniquity; but there can be no doubt that their absolute secrecy were also often employed for scenes of the most lawless crime, and generally as instruments of tyranny & ~~oppr~~ cruelty. In view of these & other inquisitorial inhumanities of Romish history, how deep must be our impression of the depravity of our race, & oft how truly may we exclaim with Dr. Young:

"Man is to man the darkest deadliest foe"!

About two miles to the west of the town & on the summit of a very high hill or mountain is the Old Castle of the ancestors of the house of Baden, which they occupied as their residence during the middle ages until the 15th century, when they built the new castle near the town. This truly interesting castle was finally dismantled by the French in the wars of the Palatinate, yet its walls are in good preservation. The roofs &c must have been off for many ages from some parts, as trees grow

Castle at Baden—its aspect, tree [illegible] Eating Snails. Vicar Peter.

inconsiderable size have grown up in its interior, some of which may be but 300 years old, but one I measured & found to be about 2 feet 2 inches in diameter. This must have required a long time for its growth, & probably the apartment containing it was without roof centuries before the castle was abandoned in the 15th century.

Near to the new castle described above is the Schnecken Garten or Snail garden in which Snails were formerly raised for the table. Snails of great size abound about Baden, & if as may be supposed by amateurs, snails are as delicious as oysters, this would be a very favorable place to produce the article to perfection. In Carlsruhe, the capital of Baden, vicar Peter, is an orthodox & influential clergyman: also Drs. Hiffel, Sontagg & Behr.

In passing through the Archdukedom of Baden, I found the villages dirty, & the people poor in appearance. Along the turnpike I found a number of little boys about 8 to 9 yrs old, hammering stones on the turnpike for McAdamising it. They of course used small hammers. I saw in this region no 'l[illegible]

Storks — their singular habits — Kalw, Dr. Bardt.

than 6 storks together in one meadow. They are wellcome guests to the farmers, because they destroy the toads snakes snails &c &c which infest meadows. Whilst looking at these, Consul von Lutz, assured me that the storks were in the habit of assembling in large numbers in the latter part of summer, & especially when about to depart for the South as they do every winter, except a very few who are domesticated. At the last meeting which sometimes consists of 100 storks, they remain for some time together in silence & close the meeting by falling on some one of their own number & picking him to death, so that one of their number each dies. The principles which determine their choice of a victim he did not know.

Dr. Bardt in Kalw, Würtemberg.

I called on Dr. B. & was highly delighted with him. He is a bachelor of nearly any age, truly pious, the editor of a missionary paper & several others ~~[illegible]~~ for youth &c. He told me many things touching the condition of the church in Wür=

Würtemberg, Tubingen Synods.

July 7th/46. Arrived at Tubingen

temberg, among others, that the friends of orthodoxy are not anxious for the adoption of the Synodical form of church govt. because the kingdom is not yet prepared. The neologians are not a majority in themselves but they would gain the votes of the indifferent portion of ministers & laity & thus out vote the pious part. At present the king favors orthodoxy & piety, & thus the ~~[illegible]~~ that party is favored. I was told ~~[illegible]~~ by another gentleman that the king of Würtemberg is supposed to have suggested the ~~so~~ late synod of Berlin.

Conventicles

are allowed & have been for a century past throughout Würtemberg. They correspond in a good degree with some of the prayermeetings of our country. A hymn is sung, a prayer offered by a layman, a portion of S.S. read & sometimes a sermon, read by the leader of the meeting who is always a layman, & then he & any others, who are disposed, make such observations as occur to them, in sitting posture & conversational style. The salaries in Würtemberg are not higher 700 gulden the minimum, to 14 & 1600, in which the fixed accidentien for Baptism marriages & funerals are included. Sometimes "Anmeldungen" are paid for.

One third of Würtemberg is Romish. All the Romanists are in that portion of the kingdom formerly belonging to Austria. Old Würtemberg is wholly Lutheran. Entire population is 1.700.000.

Romanism is here as well as throughout all Europe, more biggoted than formerly; but it has received a severe shock from the German Catholic secession. If Ronge had been a better man the priesthood of Würtemberg would have nearly all followed him. But he is absolutely & grossly neological. About half of the parishes in W. pay tithes to their ministers, others have funds or lands for their support, & the remainder of the other half have changed their tithes into money, which is collected by the government & paid to the minister.

There is an annual meeting or Synod of the superintendents & oberconsistorialräthe in W. held for the good of the whole church.

Candidates in W. are at their ordination obligated to teach "im Sinne und Geist der Augsburgischen Confession". So Candidate Winter informed me at Baden; but Dr. Baur told me he must be mistaken. The obligation he says is to preach the doctrine of the Aug. Con. Dr Schmid says "nach den principien der Aug. Confession".

In Würtemberg the wages of a day laborer are about 24 kreutzers =14 cents & at present a 4 lb loaf of bread which is required for a family with ~~4~~ 4 or 5 children, costs 18 kreutzers =9 3/4 cents so that the poor man in this case has but 6 kreutzers left for all other expenses!

University

The edifice formerly used as the old University in which Reuchlin & Melanchthon taught, is now in part occupied ~~by~~ as dwellings. The New University building is a handsome & commodious though plain building, but is located on a low ineligible site. This selection is the more objectionable as others & beaut sites could easily have been had. But the theological faculty occupy no part of it. Their lectures are delivered in the old Stift or Monastery, in which several rooms are used as lecture rooms & the balance as lodging rooms for the students: & for refectory steward's residence &c. In short the theol. students do not come into contact with those of the other faculties in any single exercise: They are properly speaking in a Theol: Seminary, excluded from

In this Theol. Seminary, all students on the Stift or benevolent Funds, receive boarding, that is, dinner & supper gratuitously also room & bedstead. Their breakfast & bed, they must provide for themselves. They also receive 6 gulden per month in cash, to defray their remaining expenses. All these advantages are furnished partly out of funds formerly appropriated by pious individuals, & partly by funds assigned to this purpose by the government. The number on this Stift is 120: all of whom except 18 or 20 board & live in the edifice with the steward. The in consequence of sickness or other cause, are allowed to ~~board &~~ board & room in town. There are also some other Theol. students who board & support themselves, say about 80. They usually remain four years, which is the regular course. There are also in Würtemberg, four

Lower Seminaries,

in which these students are taught at expense of government all that is deemed necessary as preparatory to the Theol. course. These students do not attend the lectures of the other professors though it would be allowed as in England & America. The refectory is a large & commodious room in the basement story of the Stift. The Repetenten, graduates are seated at a table by themselves, & sometimes one of the theol. professors is present during the meal, seated on an elevated chair at one end of the room. Before meat, one of the students must ascend a rostrum about 2 feet high & offer a prayer, which I was told is always the same one, repeated & only the steward ~~[illegible]~~ ~~[illegible]~~ It contained about 3 sentences. Every chair seat in the refectory consists of a separate chair; [illegible] with a back to it. After meal thanks are returned by the same student, notice by the bell having preceded each prayer, & when the bell rings all rise. At 9½ o'cl. P.M. in summer & at 9 in winter all students must be in the house & answer to their names in the refectory where the roll is called. Any Student who violates the rules of the institution, is expelled & then required to refund all the money which he has received in any form, even in the Lower Seminary. The boarding at present when all materials are high, is rated at 18 kreutzers.

Prof. Landerer regards the Stift as one reason why they have so many unconverted men in the Seminary. Preachers, he says, not knowing what to do with their sons, have them placed on these stifts, where nothing but a moral character is required, & thus they ultimately reach the highest Seminary unconverted. This should teach our American church an important lesson: not to make scholarships permanent, but to use up the capital of the Education Society & then when the

Tübingen, University Library – Catalogue

interest which orthodoxy creates in the cause subsides, no provision will be adopted for the subsequent gratuitous education of beneficiaries, when more morality would be required.

The Library is a noble one, containing 200,000 vols, & supported by an annual income of 10,000 gulden to increase the stock. This is partly a benevolent fund, partly an annual appropriation of government. The Lib. is kept in the old castle, where also other Cabinets &c are kept.

The [illegible] Sem. is separate from the other parts of the University. There are about 200 Protestant Theol. Students & as many Romish, who study in a separate edifice called the "Kloster", where they live = 400 Theol. Stud. Dr. Schmid told me that occasional "Reibungen" occur between the orthodox & Neologist parts of the Theol. faculty, which are so great that he doubted whether Dr. Baur would sign a paper written by him, though on a subject of common interest. The Seminary publishes an annual Catalogue & retains in it all graduates, for years, till they have received an appointment, thus retaining some 8 or 10 yrs after they have left the institution.

Dr Bauer, Tübingen.

Candidate Grimme, accompanied me to different places & was very polite & attentive.

Prof. Dr Bauer seems to be about 50 yrs old, is vigorous, Roman nose, florid complexion, & nearsighted. He dodged his head to obtain a view of the MS then raised it & uttered a few sentences, after which he repeated the same process. He had about 90 hearers & seems to have the greatest "frequence" of any of the Professors. His lecture was on the history of the Zwickauer or fanatics of the 16th cent. & was very interesting. He frequently introduces exemplifications, & quotes the verba ipsissima of the personages of his history, thus giving a degree of "Anschaulichkeit" to his narrative. Some students had old MS. & only followed the Lecturer making occasional notes of his additions. He speaks very slowly – one sentence at a time, stopping half a minute after each so that many students took down every word. He makes frequent gestures with the right hand whilst the left elbow & hand rest on his MS. ~~I have made~~ the acquaintance of Prof Fichte, the son of the great philosopher, the editor of his fathers works & himself Prof of Philosophy. He treated me very kindly indeed, I spent the evening with him, took tea &c &c – saw his fathers Library &c

Tübingen. Dr Ewald

Dr Ewald appears to be about 40 yrs old is active, animated countenance, has sandy hair. He is the [illegible] first Professor I had heard in Germany who lectured standing. Hearers 53. He lectured on the "basiliokratie & "theokratie" of the church of God. His lecture was vague declamatory. He spoke without any MS. before him, extemporaneously, made repetitions & exhibiting the usual evidences of imperfect preparation & the great importance of written preparation. Few students took down more than the general heads. His manner was declamatory, his countenance smiling & expressive of levity. He attempted eloquence of delivery, & yet as he spoke slowly to give the students time to take notes, the effect was unfavorable. He denied the divinity of the Saviour in the course of his lecture, denied that Shilo meant the Saviour. He admitted that the ~~prop~~ word ~~of~~ concerning "The seed of the woman &c" is messianic, but declared it to be of later date.

Tübingen. Dr Schmid. Dr Beck.

The next ~~member~~ of the faculty who lectured was Prof. Schmid, the principal of the institution. He is but about [illegible] 50 yrs old, looks pleasant & German, is so fat as to seem to suffer inconvenience from the superabundance of his lymph. He had 63 hearers, lectured on the epistles of Peter, had the N.T. & his MSS. & lectured much in the usual way. His pronunciation is ~~[illegible]~~ rather heavy & Schwabish. He seems to be a pious, faithful, teacher of mediocrity of mind & is admitted ~~Dr Beck~~ ~~to~~ to be orthodox.

Dr Beck, another orthodox & pious professor lectured next. He seems to be about 40 yrs old, long beard under his chin, a thing not customary among the Professorial ~~[illegible]~~ band. He has a still heavier pronunciation of German than Dr Schmid, has not a very imposing head, & is old Lutherish so far as the Eucharist is concerned. He defended ~~[illegible]~~ the *bodily* presence, but presupposed a different definition of body & of spirit. He had 50 hearers.

Dr Landerer. . Catechetik:

Dr Landerer the other orthodox proffessor of Tüb. had lectured (at 8, A.M.) before I arrived at the Univ. He as I learned from subsequent intercourse with him, is a talented man, & to my taste the best Prof. & most talented man of the orthodox party in the faculty. But Bauer out=strips them all in talent & activity of mind.

I heard a Catechetik= exercise afterwards, by one of the students in the presence of Dr Schmid. The student in pres=ence of the his class of fellow students, [illegible] the text or some book like it. The boys all had the german bible. They seemed to be common town boys. He first left one read a verse, then asked analytic questions on it, which they might answer from having read the passage once. The whole was much in the manner of our sabbathschool teacher examining the class by the bible ques=tions except that the teacher makes the ques=tions himself & from the passage as he

~~[illegible]~~ advances. ~~[illegible]~~

Tübingen is situated in a low position at the end of a valley where the ridges or mountains approximate to 1/8 of a mile. It look very old, the streets are very crooked, generally narrow, the houses common & dilapidated, often dirty. There are a few new large & handsome buildings in the end of the town near the new University. & the new University itself is a large commanding & handsome building.

Stuttgart, is decidedly a handsomer city, much larger & much more handsomely built. The streets were originally wider & the houses better; but the city has large modern additions which are in fine style. The new palace is a handsome spacious building, & the king's garden behind it, open to public thoroughfare for carriages & footmen, is about 2 miles long filled with circuitous walks & daily frequented by the populace. There are also artificial lakes, &c &c Statues &c

Orth. & Neol. Ministers.

Stuttgardt. King's monument.

In the midst of a large square in front of the new palace, is a handsome monument erected by the people to the present king in honour of his liberal support of the peoples rights.

The Old Schloß or Castle church, is a plain, but handsome edifice, renovated within, but externally very old. The walls & floor of one end of this church are filled with statues of former dukes & archdukes.

Decan Dettinger preached an orthodox sermon & pious too though not pointed, It was destitute of that discriminating personal character which is requisite to make the sinner apply the message to himself.

The ministers, Grüneisen, & Knapp &c were absent on monday: & I became acquainted only with gehülfsprediger ~~Haakh~~ Haakh, who is a pious ~~talented~~ young man. Grüneisen, Stürm, Glauber, Klemm are neologists; Garnison Prediger Riegel is orthodox, as also Hofacker, Knapp, Detinger. Burg in Groß Baden is orthodox.

On sabbath morning I heard a sermon from one of the preachers. It was orthodox & pious pretty well delivered. The preacher prayed for

Queen of Wurtemberg

Princess Olga & the Crown prince's Wedding.

the crown prince of Wurtemberg, & for the princess Olga who was to be married on this day in St. Petersburg. Princess O. is said to be a woman of commanding appearance, & good mind; but it was told to me as a secret that she is said to have had a child already, which is kept secret, which Dr. Baird says is utterly false & incredible, as the whole family are very well educated in regard to morals. After the service of the Court chapel was over I tarried near the place where the queen of Wurtemberg comes out of church to enter her carriage. I had a very good view of her, at a distance of not more than 5 yds. I took off my hat & bowed to her, & she graciously nodded her head smiled very freely & seemed pleased with herself & all around her; yet as I was the only gentleman standing there, it must have been particularly with me!!! She is a very good looking though not beautiful woman, has a very good & intelligent face, the features rather strong, yet feminine. She was accompanied by her two daughters the princesses who have rather common faces.

King of Wurtemberg's mistress — Court Garden & promenade — Sabbath in Europe.

The King is at present at Baden Baden. He professes ~~the~~ religion generally & orthodoxy in particular. His subjects are much attached to him. He gave them a good constitution after the last wars of Emancipation, has ruled his people with great lenity & justice & is the most popular king in Europe. Yet strange as it may appear, this man is living in illicit commerce with a distinguished actress in Stuttgard, who resides near the palace. So much easier is it to encourage piety in others than to curb our own passions, & exhibit the fruits of piety ourselves!

The royal Garden & Promenade beyond the palace is one of the largest in Europe, being about 2 miles, long, with fine gravel walks, lakes, with ducks & swans, some few statues, & evergreen woods. where the population of the capital resort almost every evening, but especially on sabbath afternoon. In short throughout the whole extent of my travels thus far I have found sabbath more the day of recreation both to the pious & the ungodly. And

Baptism — Broad hats & breeches for boys.

may be said in favor of this arrangement yet on the whole it is probably not favorable to religion.

I saw some children baptized in church There were about a dozen. The parents & persons holding them, were all arranged about the altar. The ~~priests~~ children all seemed out from one to two weeks old — were all laid on pillows & bundled into the pillow by its being squeezed around them & tied with broad green or blue silk ribbons, the ends of which almost reached the floor. The pastor went through the liturgic service once, & then standing before the altar one child was brought to him after the other for the application of water, & the utterance of a few specific words.

I was amused to meet boys about 10–12 yrs old dressed in buckskin breeches & broadrimmed hats, just like the old men of the country. They were country boys, & seemed to excite some attention in the town boys who are dressed as in our country.

Stuttgard. Baron Cotta. houses.
Laborers Wages = 14 cents per day.

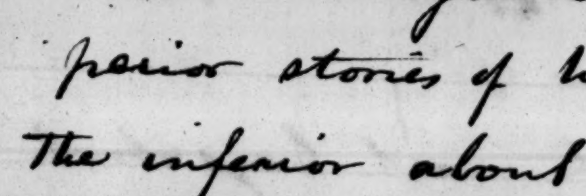
I called to see Baron Cotta but he was absent on a journey. He raised himself to the nobility by purchase of the privilege & is a man of talents & enterprize. He is the only bookseller in Germany that has been raised to the rank of nobles.

Mr. Hænel, the brother in law of Steinkopff of Stuttgard, promised active assistance & is a truly pious man.

Oberhoffprediger Von Grüneisen is a talented man.

Bookseller Saml. Lesching is a pious man, of talents, ultra Lutheran, & promised me many books, some of great value.

In Stuttgard & other cities, the superior stories of houses often project over the inferior about 1 foot or more each story, so that in narrow streets the tops of the high houses almost touch each other, thus:



In Würtemberg generally a day laborer receives 24 Kreutzers (or 14 cents) per day; & a 4 lb loaf of rye bread costs 18 kreutzers (9 3/4 cts); so that if he have several children to help him & his wife to eat this loaf, he will have 8 cts a day left for clothing his family & rent of other [illegible]

D Catechisation till 18 years of age.

I. Illustration of standing at the market idle.

Univalves of enormous size at Tübingen.

At Heilbronn, where we arrived about 12 o'cl at night & were to start at 5 again, I did not retire at all, but about 4 A.M. took a walk through the town, & was surprised to witness an interesting scene analogous to the oriental custom of standing at the market place. At the old & principal church I found about 30 men & women all collected at one spot, & on inquiry was told that they assemble there for the purpose of being employed: & that all persons who desire to hire workmen go to this spot & there engage their services & take them away to their fields. These poor creatures assemble here as early 4 o'clock in summer to go to field labour!!

At Tübingen, in the Cabinet of mineral & Natural history I saw two univalves of enormous size such as I had never before met with. The one was about 1 foot, & the other 1 1/4 feet in diameter.

In Wurtemberg young people are compelled to attend sunday school or catechisation every Lord's day afternoon till the age of 18 years.

Kapff's Kirchenrecht of Wurtemberg is good.

Heidelberg. Schloss. Wine cellar, Hogshead.

The castle at this place is probably the most interesting & the largest one in all Germany. The position is one of most commanding character, offering a view not only of the entire city, but of the entire country for 40 or 50 miles ~~to th~~ towards France & the Rhine. It was the residence of the old Margraves of the palatinate, & is comparatively in good preservation. In some apartments the windows are preserved & the students of the University frequently visit it & spend much time in it. Two stories of the principal building were ~~burned by~~ set on fire by lightning, & the interior burnt out, so that the whole of that part is in one room. Still the places of the former partitions are distinctly visible, so that the number of rooms can easily be counted.

In the wine cellar, is the largest hogshead in all Europe. It has 18 hoops each 1 foot thick; & 8 large Iron ones. The former are hewn out of logs, & the latter are large pieces of wrought iron. It has been empty since 1769 & is decaying. It cost

80,000 Gulden. Here is also another curiosity of a similar nature namely, a half hogshead made entirely without hoops of any kind, the staves being so carved into each other that they hold themselves.

In the kitchen of the castle is the remain of the fireplace, which was 10 feet square, at the base & 8 by 10 feet at top.

One of the towers was undermined in 1692 & split by the French general Melac, yet so compact & excellent was the mason work of the tower that it did not fall to pieces, but the whole half of the turret split off & slided part way down the hill where it yet remains!!

The University is of great celebrity, & "*frequenz*". Yet it has been chiefly as a law school that it has been extensively frequented from abroad. It is visited by the rich & noble, & in general rather for recreation than for study. The students here retain more of their old *burschen* habits than in any other University of Germany. They walk the *streets* with pipes a yard long

Notes or Addenda—

Dr Ullmann told me, that if we wished to make any communication to the churches of Baden, we should address either

Oberconsistorial Rath Dr Bähr,
in Carlsruhe; or
the Theol. Faculty of Heidelberg.

Heidelberg, University. Drs Ullman, Umbreit.

hanging from their mouths, & in other cases sticking out of their pockets. Many of them exhibit in their flowing & long hair & general demeanor the genuine spirit of burschen glory; & as might be expected, it ~~The Theol~~ is said the morals of the students & of the town are licentious.

The Theological faculty is highly respectable. Drs Ullman & Umbreit are two excellent men of true piety & orthodoxy in fundamentals. They both treated me with great kindness, & urged me to prolong my stay among them.

Owing as Dr Ulman told me to the limited population of the Grandduchy of Baden, the number of students is small, being not 45.

Dr Ullmann is about 50 years old, had 20 hearers. He began by recapitulating the sub~~ject~~stance of the last lecture. He lectured standing behind a high desk, being only the 3rd professor whom I heard lecturing on foot, viz Dr Neander, Dr Ewald of Tubingen, & Dr Ullmann

Heidelberg, University. Uhlman Umbreit Zöpfl

Dr Uhlmann has a good forehead, is plain in his dress & a highly respectable profess His students all took notes. He dictated Paragraphs very slowly, which were taken down verbatim. Then he enlarged extemporaneously when few or none took notes. When he resumed the paragraphs, which was very evident from his manner, all the students resumed their pens as regularly. In his extemporaneous amplifications, he sometimes repeats ~~the~~ portions of the S.S.

The Students look sedate, genteel & attentive.

Dr Umbreit is apparently a few years older than Dr Uhlman, has prominent Roman nose & sharp features; is evidently a talented man. He lectured to about 10 students, ~~on~~ one of the psalms, & his lecture was unwritten & just such as a good Hebrew scholar could extemporise. He attended both to the philology & yet more the subject of the psalm.

Walking along the hall, I overheard Professor Zöpfl. "reasonning" most freely

University, Heidelberg. Prof. Zopff's republicanism.

on the right of [redacted] to petition their government & to complain of grievances. In short he spoke like a republican, & his lecture was well calculated to cherish a spirit of independent thought & action in the mind of his hearers.

The city of Heidelberg is situated on the Necker at the junction of two ridges of mountain which approach the river at an angle of about 80 degrees. The city looks prosperous, the people dress well, & it was a relief to see something like good living after having been distressed with the scenes of poverty & destitution & hard labour through a large part of Würtemberg & Baden.

From Heidelberg I set out to seek the place of residence of my ancestors, Michaelstadt. I ascended the Necker 5 miles to Neckermund, to Necker Steinach, to Hirschhorn, winding up a narrow valley with but little cultivated land, but chiefly meadow, & ~~th~~ bounded by slate hills on both sides, about 1 mile apart. Passed Berfelden, Hitzbach &c. I often

Vineyards, women laboring, horses fed on bread in Scheffel.

---

saw women in the fields reaping & no men among them. In this region I learned it is regarded as woman's work to reap the grain & that of men to haul it home. Many of the men here wear buckskin pantaloons, which as my driver informed me last 10 years. Those kept for sunday wear are washed occasionally, but those worn every day to work in, are never washed, as it would be of "no use".

Red slate land is said to produce the best grapes.

Vintners are generally poorer than farmers, because their crop is liable to more frequent failure, & the labour of cultivating it is greater.

Horses are often fed on bread in this part of the country, as I had also seen done in the kingdom of Hanover.

A. skaffel is equal to 3/4 of a bushel.

Travelling from Michaelstadt towards Darmstadt I passed through an unusually large district of country destitute of wood: probably not less than a district of 10 miles, in which the poor must be very hard pressed for fuel, as there seems to be neither coal nor turf as a substitute.

Darmstadt is a handsome, well-built city, capitol of the Dukedom of the same name. The public edifices are handsome, & the land around, level & good.

In Wurtemberg generally women labor in the field & almost always *bareheaded* so that they look as rough & tanned as mulattoes,!!! In Darmstadt they have hdkfs tied as turbans around their heads, but are often barefooted in the fields!

Hessians vindicated.

I was gratified to learn an incident which goes far to exonerate the Hessians of the odium cast on them by their alliance with the British in our Revolutionary Wars. It is said that when called on to turn out & start for America, they refused to do so stating that the Americans had done them no harm, &c — but their infamous prince ordered 7 of them to be brought forward & before the face of their comrades had them shot down like dogs, & threatened the same fate to all

The Harvest.

Life if they did not obey his commands. It was thus that they were coerced into obedience, & the services they rendered their allies were never very important.

July 10th In passing through Würtemberg the farmers had begun to reap their harvest, & by the 15 of July had cut about 1/5 of it in Darmstadt.

Frankfort on the Mayne.

The Lutheran religion is the established cultus of the city although there are also two Reformed churches, several Romish churches, & one German Catholic congregation. The principal church is a splendid & large edifice of solid, red sand stone. The building is entirely circular within, the organ is above & behind the pulpit, & the interior of the church is all a plain structure. A circle of large pillars supports the gallery all round the house, & the whole wears a very imposing aspect.

The congregation was dismissed, before the Lords Supper was administered to about fifty communicants who were the only persons remaining in the church. How large the congregation had been I know not as they had been dismissed before I reached the house, I having worshipped in another church. Two pastors officiated. They were fine looking ~~talented~~ men & pious also in their exercises. They used

Frankfort a/Mayne, Pastors, Goethe, Kränzchen.

the Liturgy, & wore gowns. The males all communed first & then the females.

I subsequently met one of these pastors at the Cassino, & found him to be a pious & zealous man, though not possessed of very clear views of personal activity & enterprise.

The German Reformed minister Consistorialrath Dr Zimmer is a pious & practical preacher, the father of the excellent bookseller who aided me in getting out my circular. He has published a volume of sermons of which his son promised me a copy.

It was in this city that the distinguished Goethe was born, whom the Germans, in my judgment prize much higher than he deserves. The house in which he was brought into this world is still standing, is a rather old 3 story roughcast yellow building, with a notice inscribed on its front that Goethe was born here. In a public square of the city there is a large & splendid monument in honor of this literary Hercules, &

Frankfort - Toothpics

No I The orthodox & pious ministers of Frankfort are

Drs Deichler,
— Wahner,
— Steitz,
— Konig's.

Revd Bonnet, is French Reform[illegible] but also preaches German oc[illegible]sionally.

Here as in most other parts [illegible] Germany you find on the public tables in Hotels, tumblers filled with small wooden toothpicks for the guests.

Frankfort, Kräntzchen.

and similar marks of distinction to his memory are found in sundry other parts of Germany. No. I.

Kränzchen.

On monday evening I went by invitation of the minister to attend a Kränzchen, i.e. a social religious meeting, for conversation & supper. There were about a dozen ministers, several senators, ~~& other~~ & lawyers & merchants, booksellers & other pious persons in all about 40 individuals present. They meet every monday & the object is religious conversation & social enjoyment. By request I gave them in an address of ½ an hour, an account of the state of religion in the American churches, especially the German portion, & of revivals & new measures. They were greatly pleased, thanked me, came up to me & kissed me, & expressed great pleasure at my visit.

The conference of ministers will answer our printed circular; & they at this meeting promised to see to it, & expressed their conviction of the utility of such an interchange of sentiments, salutations & ad-

mentioning Brother, Heinrich Zimmer & ~~Börner~~ Brönner, who agreed to distribute my circular were both there & together with lawyer Andreae & several ministers accompanied me to my lodgings. Among the ministers present were:

Dr Zimmer,

Dr (of laws) Andreae, told me a story showing the meanness & mercenary spirit of the great Jewish Banker, Rothchild, proving him still willing to defraud & bribe. In short he did offer to bribe Andreae to betray the interests of his client!! He showed me, in the Juden-gasse, the oldest & filthiest street of Frankfo to which the Jews were formerly confined by law as places of residence, the former dwelling of the Rothchilds, which is still occupied by their ~~mother~~ mother, she being unwilling to leave it. The sons have splendid dwellings elsewhere & one a palace near the city.

I was surprised to find that it is custoary in Frankfort for all denominations to designat

Frankfort. Quakers designation of Months.

the months of the year numerically as the quakers alone do in our country. I could not learn the source of this peculiarity.

In passing to Homburg, a distinguished mineral spring 10 Eng. miles from Frankfort, you pass through five different nations *in one hour*.

Five nations in ten miles distance!! viz Frankfort, Chur Hesse, Grandduchy of Hesse, Nassau, & Landgrave of Homburg!!

Bonn. Belgium.

After passing down the Rhine from Frankfort, past ~~Cologne~~, Bonn to Cologne, we left the Rhine at Cologne. Bonn is the seat of a celebrated University, of which Dr. Nitsch is at present the principal orthodox ornament, He exerts a salutary influence, & the University is in a flourishing state. The Dogmatik of Nitsch is in process of of translation for Clarks' Foreign Library in Edinburgh. Bonn is a large city lying close to the Rhine on the West Side, in Rhenish Prussia. At Cologne we staid over night, & visited the great Cathedral now in progress which will require an age for completion. The King of Prussia was much censured in the United States for aiding at a celebration connected with this Cathedral. But the truth is his Rhenish province is far the most valuable of his dominions & his government is not popular, so that he is compelled to do many things to please them which he otherwise would not do. The people are chiefly Popish & greatly pe-

Belgium. Twenty miles Tunnels!!!

for the French government to the Prussian. They have been permitted to retain the Code Napoleon, & are violently opposed to the military innovations which Prussia has attempted, & a few of which she has introduced.

Belgium July (about 25th) 1846.

From Cologne we travelled by the new railroad towards Brussels. Between Aachen & Luttich there is a fine hilly country, & the railroad passes under many of them, so that between Cologne & Brussels you travelled under ground about 20 miles, in 23 tunnels. West of Luttich, the road passes through a fine level country, till Brussels, & nearly all Belgium is remarkably level. The land is tolerably good, & agriculture in a flourishing state.

Brussels is I think the handsomest city in all Europe of its size. The streets are wider the edifices more generally elegant, & the proportion of small indifferent dwellings in the suburbs smaller than in any other city I have seen. Every 5 or 10 miles we passed an elegant country seat, & splendidly managed farms.

Railroad Accident, near Doway. France.

Between Brussels & Paris we passed the spot where about 10 days before the cars had run off the tracks into a morass 30 feet deep, & about 5 cars were buried, several of which were ~~[illegible]~~ passenger cars. About 100, or as some say, 40 passengers lost their lives. The fatal spot is between Arras & Doway of famous Bible memory, both in France.

Soon after we crossed into France our baggage was examined by the police, but not very closely. The rural villages in this part of France at least look old, poor & uncomfortable. They consist chiefly of little dirty one story log huts (or stone?), presenting a striking contrast to those of Belgium. The stable (when there is one), is often under the same roof & in close conjunction with the dwelling.

Actress Börner. Mr. Bernard.

In our Journey from Cologne till Paris, we had in company a young lady of good personal appearance, who represented herself as a native of Dresden, and a playactress, Miss Börner. She is a very talented woman & amused us by the way with her conversation, & occasionally with recitations. She had been playing in Dresden, Vienna, St. Petersburg, Pest (& Astracan I think), having grown tired of the stage, she was visiting Paris ~~with~~ at the advice of her brother, who ~~[illegible]~~ she told me, somewhat privately, was desirous of making a match for her in that city. She seemed to be a virtuous woman & told me no other would be tolerated at present on the stage of Dresden or of Berlin. On the Rhine, I met Mr. Barnard, who introduced himself as an American, ~~told~~ me he had been in United States about 9 years, being originally a German. He was a Jew, but a very pleasant clever fellow & as he spoke French, proved very useful to me along the way till Paris, & once in that city. I invited him to visit me.

Paris. Its objects of interest.

Paris is indeed a great city. the greatest I have yet seen in Europe, exceeding even Vienna itself.

I will attempt no description of its curiosities as they are more fully described by authors than I can take time to do. I will only enumerate as among the most interesting objects & places I visited;

1. The Monument in place Concord,
   The monument in honor of the victims of 3 Days Revolution –
   b/ the Obelisk from Egypt,

2. The monument to Buonaparte & the grand army in Place Vendome, made out of the cannons taken by them in their victories.

3. The Chamber of Deputies near Place Concord – & that of Peers in another part of the city.

Paris Objects of Interest.

4. The Cemetery of Père la Chaise, where their celebrated dead are buried.

5. Hotel del Invalids for the reception of wounded & disabled soldiers — a large commodious, but rough & plain building.

6. Palace of the Thuilleries, — the residence of the Royal family when in the city.

7. Gardens of the Thuilleries between it & Place Concord — large, open, grove laid out in order with some flowerbeds &c with numberless coarse wickerbottomed stools for the use of visitors at 1 sou a piece.

8. The Louvre containing a splendid collection of paintings, statuary &c & being one wing of the palace along the Seine.

9. Palace of (Luxembourg) or old palace near the other, a plain building.

10. The Triumphal Arch.

Paris: Objects of Interest.

10. Palace of Versailles about 14 miles from Paris. Versailles is a city of about 20,000 inhabitants. The king has repaired this palace by turning it into a gallery of paintings, sculpture &c the most perfectly systematic, national & complete in all Europe, though it has not quite as ~~many~~ of the rarest paintings as the Dresden gallery. This Louis Philip had done at his own expense, having devoted millions of dollars to it & kept hundreds of the greatest artists of Europe at work for several years. Yet the base ungrateful French people cannot appreciate his virtues, & ~~and~~ have not only continued to shoot at him from year to year; but the majority would again hail the appearance of another Buonaparte.

Here it was that the king was arrested, the Swiss guards cut to pieces on the staircase yet remaining &c.

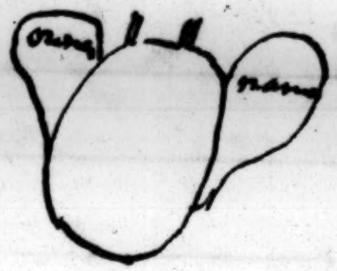
Paris.

11. Palace of St Cloud, the favorite residence of Josephine.
This is a lovely palace, on a small scale. The adjoining garden commands the most perfect view of Paris & the whole surrounding country that I saw. Indeed nothing could exceed the grandeur of the prospect.

Rev. Valet is a pious Lutheran preacher in this city.

Paris. Water closets — drays &c.

I saw some drays with the shafts covered with brass, & polished. The collars of the horses have large leather fronts in this form



A peculiarity of Paris & one of great importance is that they have circular water closets along the principal streets, & urinary pipes in little corners in other streets: & at public squares, &c small houses for both purposes: at the latter a sou is charged for admittance.

The *Carts* are of immense size, = to a waggon & have often 4 or 5 horses at tandem in them.

As I returned from Versailles, a *crazy man* ran along side the stage full trot from Sevre to Paris 6 miles, which I was told he does daily for amusement.

Artesian Well. Goats in harness.
Cemetery of Pere la Chaise.

The Artesian well, is situated near the Mount Montmartre, & is 1680 feet in depth. It sends up a stream 9 inches in diameter, to the height of ~~th~~ 114 feet above the surface ~~[illegible]~~ of the ground, & affords 4,000 gallons of hot water every minute, which is distributed in pipes through part of the city.

In Paris I saw four goats handsomely harnessed to a little carriage.

The priests in Notre Dame church, & probably generally in Paris have the hair shaved off of the back of their heads to give them a peculiar appearance of some age.

The Cemetery of Pere la Chaise, falls far below my expectations, & is greatly inferior in beauty & syste to Mt Auburn near Boston. I noticed in many of the tombs whic are generally small buildings about 6 by 10 feet in dimensions, there are often

Lutheranism in France.

Crucifixes, wreaths, &c a small table, and a chair for the mourner to sit on & commune with the dead! The major part of them are open in front, having a grated door which is always locked.

Revd Mr Becher of NewHoff, near Strasburg, whom I met at Dr Barth's, says there are 300 Lutheran parishes in France, except Montbeliard, 30 churches quite French, & in Paris one very large congregation in which both French & German are preached.

London.

London is the great commercial emporium of all Europe &, seems to have more commerce than all the other citys put together. There are more coaches & drays & stages &c passing through the principal streets for miles, than in Broadway N.Y. It is a case of constant occurrence, that the coaches become jammed so that you must wait from 10 to 15 minutes till they become disentangled.

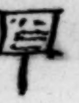
London seems to be the richest city of Europe, & yet contains more beggars than any other. Here I first saw brass hames on the collars of dray horses, & shafts of gigs & coaches covered with sheet brass, so as to look like brass shafts.

The railroad passes over the tops of houses crossing streets & lots &c for a mile or more in one end of the city.

Charity scholars are seen every day along the streets bare headed, with long blue frock coats, blue breeches, yellow stocking, buckled

London -

shoes & belt of yellow lace around their blue coats at the waist. This is the uniform prescribed in former ages by the donors of the funds by which they are sustained.

Advertisements are daily carried about the streets being printed in large letters on handbills & pasted on boards which are carried about by a handle. ~~th~~ thus .

In the house of Lords I heard Lord Beaumont deliver a speech, marked by good natural sense, but couched in most wretchedly *ungrammatical* language. Almost every sentence contained an error in grammar.

Lord Wellington also delivered a sensible, plain speech in good English.

London abounds in malformed & ~~d~~ dwarfed men. I saw about 100 men no larger than my friend Thorp.

London.

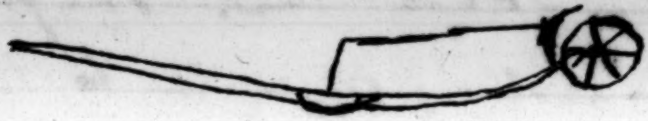
In Madame Tussaud's museum, I saw many interesting remains of Napoleon viz 1. the carriage in which he made his Russian ~~[illegible]~~ campaign

2 Some of his teeth —

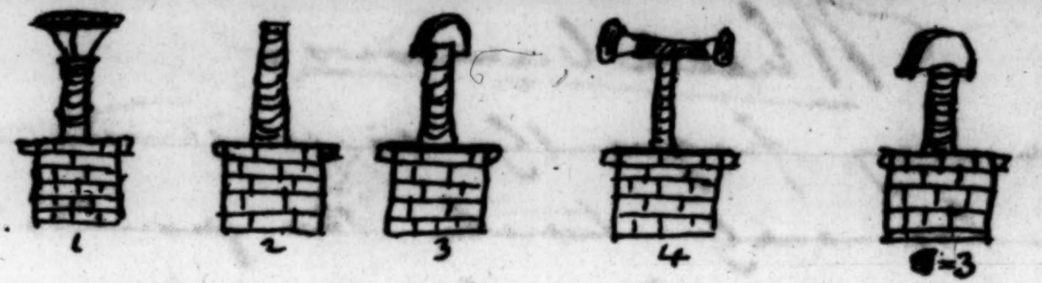
3. His centre table with portraits of his favorite marshalls painted on it.

Wheelbarrows,

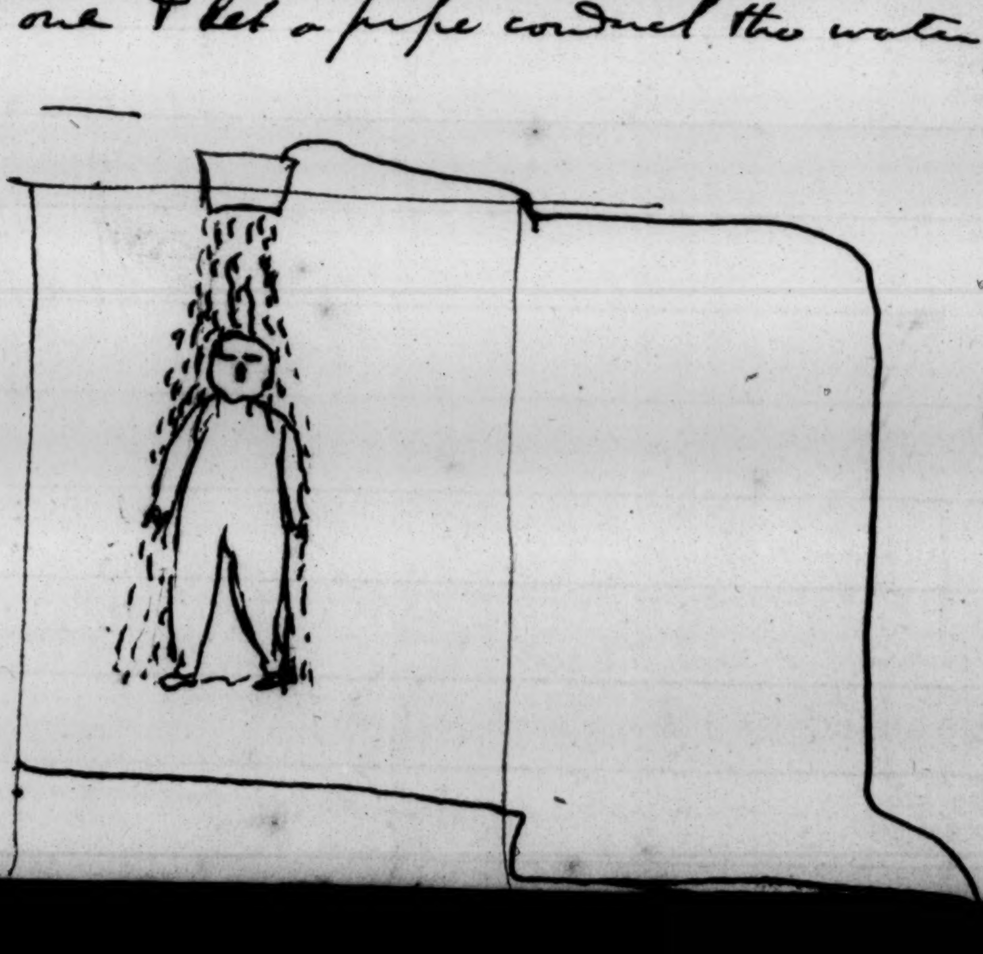
are very frequently so constructed that the box nearly touches the ground, & the handles being bent require no feet:



Chimneys- protection against smoking.



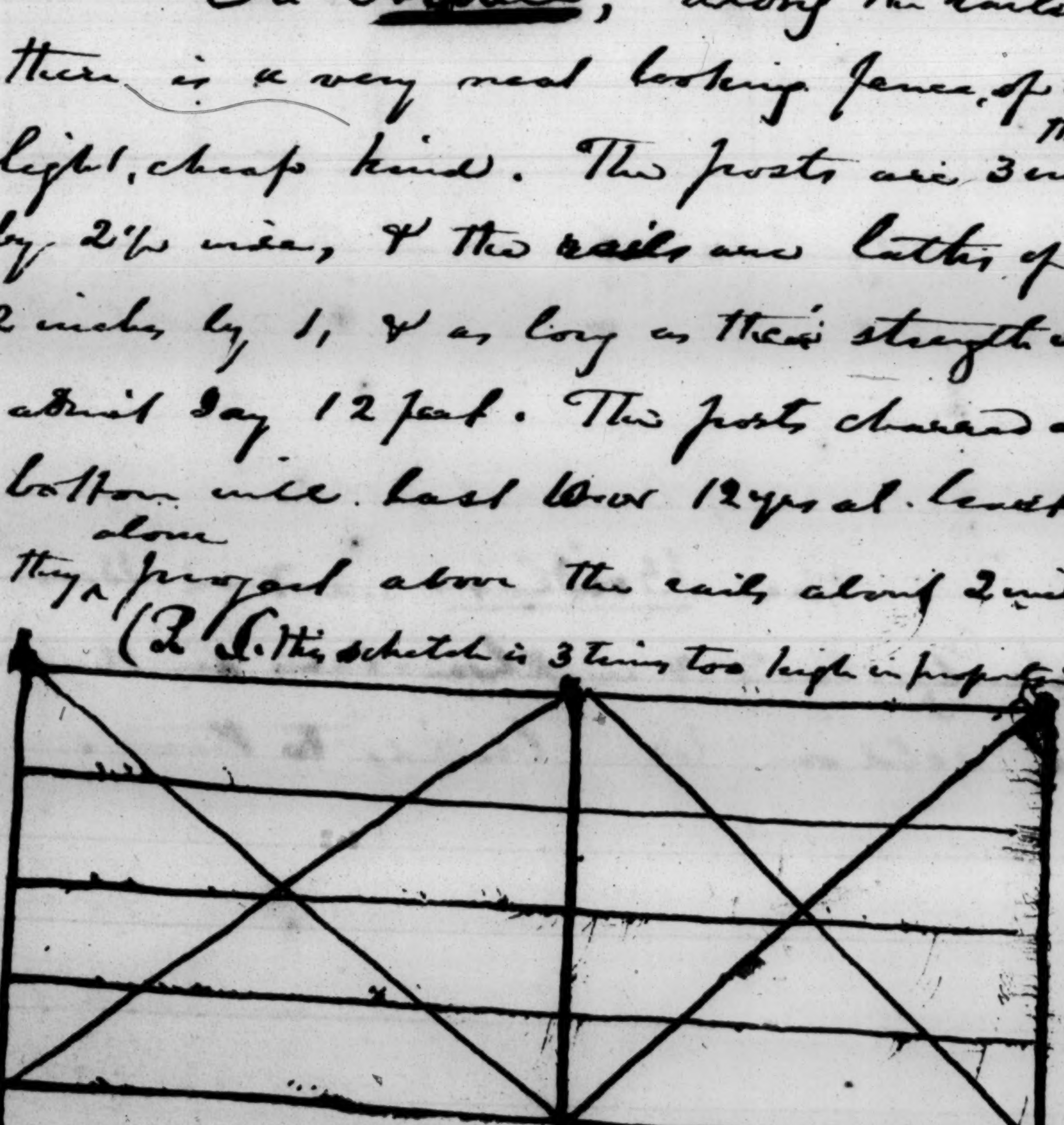
Bath house to be fixed in the recess next our chamber. The pipe to extend from the cistern or well to through the space between the two houses to the window of the chamber & to the bath, to be raised by a forcing pump. The box to be set into the ceiling of the bathhouse & the floor of the bath house ~~chamber below~~ should strongly incline to let off the water thus keeping it dry. For this purpose raise a floor 1 foot above the present one & let a pipe conduct the water off.



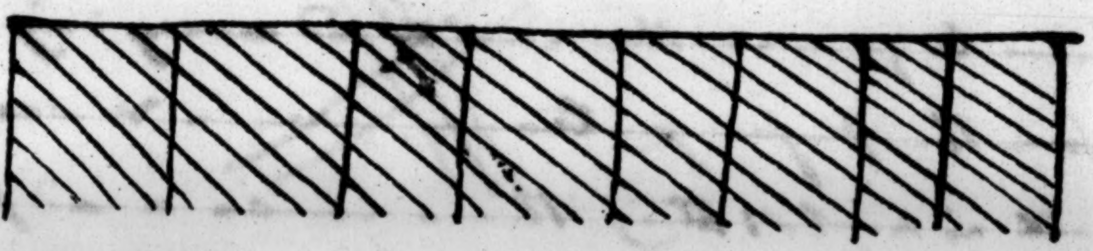
Railroads – Security.

On the railroads in Prussia, Austria & Bavaria, agents are stationed in little houses about 1 or 1½ miles apart, who have to go over the railroad every day before the passenger trains arrive & see that all is right: they then raise a red flag; but if any thing is wrong in his division the agent raises a black flag; and the cars stop to learn the difficulty.

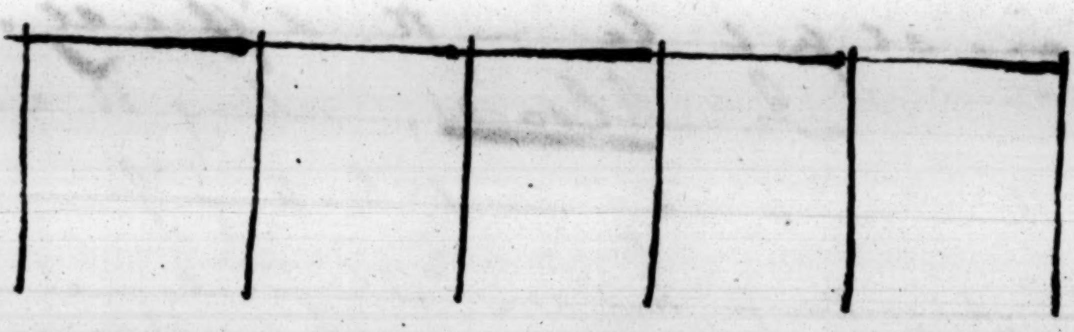
In **Alsace**, along the railroad there is a very neat looking fence, of a light, cheap kind. The posts are 3 inches thick by 2½ wide, & the rails are laths of 2 inches by 1, & as long as their strength will admit say 12 feet. The posts charred at bottom will last here 12 yrs at least & they alone project above the rails about 2 inches. (N. B. This sketch is 3 times too high in proportion.)



A goodlooking fence of pine poles & in Bavaria is made thus.



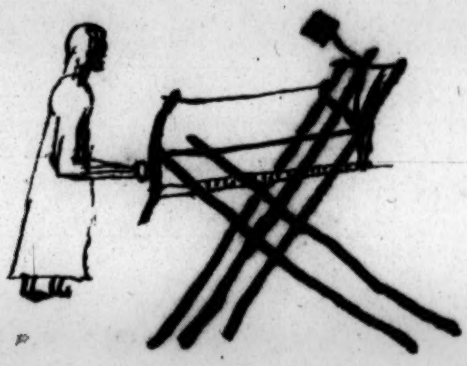
A light division fence requiring few poles to keep out cows, thus:



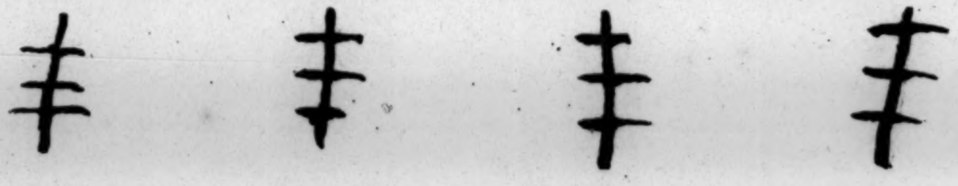
The horizontal pole at its thin end runs through an auger hole in the post & also runs into a similar hole made in the butt end of the next pole.

The __Bridles__ used in Bavaria & Switzerland & in elsewhere in the country seldom have blinds to them.

Woodsawing machine. Augsburg.



Clover hay is preserved by being suspended on stakes a day or two after cutting, & immediately if it rains Then put up no length of rain will spoil it I was credibly informed.



These stakes are generally of tannen wood. i.e. pine. sometimes with branches for cross pieces or sometimes holes are bored ~~in~~ & spokes put through. A hole is first made by a crowbar of iron, the bottom of which is like a wedge [illegible] or cone inverted 4 inches at top & 6 long.

LECTURES

LECTURE NOTEBOOK

"DR. SCHMUCKER'S LECTURES"

60 00/s

Henry F. Ealy

Theological Sem.

November 27th

1852

Dr Schmucher's Lectures

A Time for collecting (about a day) material. for making Skeleton (½ day)
(for writing (a day)) for committing (3 hours).

Schellsburg March 14th 1866

Mr James Blackburn (Sen)

To John C. Ealy Dr

Medical attendance & Medicine $10.12½

Introduction

Nov. 29th /52

An enlightened, scientific course of Theological instruction must be conducted in accordance with the great design at which we are aiming; & the grand object of such a course is to qualify us faithfully to discharge the duties of the ministerial office. In pursuit of this object, our source of information is primarily the Holy Scriptures — for in it we find both the example & commands of the first Great Teacher. Yet, as we find the Scripture to presuppose the religion of nature, & that many of & truths are addressed to reason; it is obvious that nature & reason must also be investigated. And as our investigations are accompanied by our mental powers, it becomes necessary that we should understand the human mind, in order to make scientific progress.

The celebrated De Carte thought all things ought to be considered as false until they could be proven: but in this he was certainly mistaken, For there are many things, which our nature propts us to beleive. The Author of Truth will always accompany it with evidence; so that we need not fear to beleive anthing that is evident.

INTENTIONAL SECOND EXPOSURE

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Mental Philosophy is therefore the first study, that ought to be pursued in an enlightened Scientific course of Theological instruction.

We find many evidences existing in nature, that there must be some supremly Great Being who has created & who preserves & upholds all these things. We therefore begin to enquire as to whom this being is in this nature, character &c.: The nature, extent & charactor of our knowledge on this subject, as far as learned from reason, is called "Natural Theology". Having thus ascertained as much as we can, concerning the Being, from nature: we next turn to a "professed revolation from God". In this we learn more fully concerning His character office &c. This is called "Apologetic Theology" among the Germans & the "Evidences of christianity" among the English.

The term Apologetics is derived from Patristic theology, & means not only a defence, but also a regular discussion.— Affirmatively & negatively concerning Jesus Christ

Again a knowledge of the languages in which the Scriptures were written, is necessary as a prerequisitte to a full education: consequently Greek & Hebrew Philology become necessary.

Besides these, others studies are necessary to a complete & full Theological education e.g. — Exegetical study of ð Scriptures, Antiquities, History of the Church &c.

After having made the Scriptures our study & examined their contents — our next step will be to form adequate ideas of the truths contained in them. But as their number is so vast, it becomes necessary for us to take but a few of them. These we will divide into proper classes or heads, & this division must be a scientific one; must be based either on truths or on ð design for which they are studied; or in other words, our division must be into Credenda & Agenda i.e. Doctrinal — (truths to be beleived) & Practical (truths to be practised.

This division has frequently been termed Theologia (Dogmatica, & Theologia Moralis, that is — Doctrines to be beleived & actions to be performed. But this division is objectionable as will soon be seen. In consequence of which a new division has been formed which divides these truths into three classes. viz — 1 Credenda — Doctrines to be beleived; 2. Patienda — Changes of feeling to be experienced; — & 3, Agenda — Duties to be performed: or in other words, they are divided into Doctrinal, Experimental & Practicle. This division we infer to be

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The following works are recomended for perusal

On Theologia Dogmatica.
Baumgartens Glaubens-lehre
Buddeus Th. Dogm. Rheinhards Doct. Theo.
Storr & Flatts Biblical Theology
Mosheims Elements of Doct. Theo.
Knopts Theo. Hahn's Text book of Chris. Doct.
Dwightes Theo. (little Calvanistic)
Dr Beechers veiws in Theo.

Experiment Theology

Doddridges Rise & Progress
Arndts True Christianty
Rheinhards System of Christian morals
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Encyclopedia & Methodology " "

Lecture 1st Winter Session November 1852

1st What is the Etymology & what the Import of the word Encyclopaedia?

Ans. The term Encyclopedia literally signifies a rounded or complete course of instruction. It is derived from the Greek ενκυκλω παιδεις. incorrectly ενκυκλιος παιδεια. Vide – Quintilians Institutes Encyclopedia in our language signifies, the circle of universal science, & is equivalent to Pantology; & Theological Encyclopedia signifies the entire circle of Theological science & literature.

2d What sciences did the ancient Greeks embrace under the phrase ενκυκλιος παιδεια?

Ans. The phrase ενκυκλιος παιδεια signifies that circle of Sciences, & Literature, which constitutes a complete system of Grecian Education.

The sciences then embraced in the term ενκυκλιος παιδεια were designated ενκυκλια μαθηματ and the business of teaching them was called ενκυκλιος αγωγη. The Greeks regarded the course of study as fundamental & introductory to the study of the higher sciences; as in our country a collegiate education is considered almost indispensable in order properly to persue the study of either of the learned pro-

INTENTIONAL SECOND EXPOSURE

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3d What were the origin and import of the Trivium, the Quadrivium & Universities?

Ans The number of liberal arts & Sciences was subsequently, in the age of Augustine increased to seven. viz. Gram., Dialectics, Rhet., Arith., Geom., Astronomy & Music. At a later day the course was divided into two branches: the first three viz., Gram. Logic & Rhetoric were termed the "Trivium", the other being regarded of a higher rank the "Quadrivium. Finally seperate schools were established for Law, Medicine & afterwards, also, for Philosophy & Theology. By the combination of these four schools, Universities were formed which embraced the four faculties; at the head of which Theology was placed.

4th Why is the general knowledge of all sciences useful in the study of any particular branch.

Ans. The design of Theo. Encyclopedia is rather formal than real; aiming rather to describe the structure of the sciences, in in question than to discuss them. Nor is it therefore less usefull for no one can obtain a distinct idea of science, without a general idea of the cognate sciences. Certainly such a distinct survey is highly desirable to every scholar. A knowledge of the whole of these sciences should precede any one part or branch as it enables to estimate the value of each part. It resembles that general survey of a book, which is made by a reader, when he examines its table of contents. A Theo. Encyclopedia might be construced like those of Universal science, but its prominent design is more a Theo. Architecture than as a discussion of materials.

5th What are the derivation and signification of Methodology and what are its branches.

ans Method has not unfrequently been treated as a part of Encyclopedia & stands in close affinity with it. The latter should present an Epitome of Theo. Science; whilst Methodology treats both sciences embraced in Encyclopedia & teaches the method best calculated to aid in acquiring a knowledge of them. Methodology is derived from the Greek - μεθοδος & λογος. Encyclopedia is objective: whilst Methodology is partly objective & partly subjective. The objective refers to the truths themselves, in science; whilst subjectum refers to the subjects or professions, if we inquire into the extent of the course, we find the ancients themselves differed in regard to this, yet Grammar, Rhetoric, Mathematics and Music were in almost every instance, a part of the Grecian ενκυκλιος παιδεια; gradually Logic & then Philosophy in general were introduced.

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6 What other term has been employed to express this science, & what their derivation & imports.

Ans. This Science is sometimes called by ð Germans, "Hodogetics," from "οδος & αγω," to lead ð way": "Hodogetikos," relatong to guiding travellers; a system to guide the student. Some have also termed it "Propaideutics, from προπαιδευω & others again "Eisagogies," from εις &

ages,- to introduce. e.g. The work of Buddeus. In the following Lectures we purpose to present some general preliminary veiws of the Subject & to treat each branch in particular. Encyclopedia & Methodology shall be combined in one discussion.

Lecture 2d

Nov. 1857

Preliminary & general veiw of the subject.

1 The design of Theo. Studies.

When entering upon the discussion of ð Subject which is to claim a portion of our time, it is wise to enquire "What is ð design of ð proposed Subject? What important end is subserved by it? & is ð object such as to remunerate us, for ð time & labor thus spent?

A distinct veiw of ð design of a science may also suggest rules & ð best method of pursuing the study. It may lead us to exclude what is (irreevelant) with this design, & what will tend to encumber the whole subject.

What then is ð design of Theo. Study?

Its immediate design is to qualify ð student for ð discharge of ð duties of ð ministerial office, & its to save his own soul & ð souls of his fellow men. The grand duty of ð ministry of Jesus Christ is to preach ð gospel of reconciliation to every creature; to awaken & convert sinners & to edi-

(My Prayer)

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fy believers & thus aid in extending ð kingdom of Christ over the entire globe.

2 Of ð requisite personal qualifications.

What are ð requisite personal qualifications for ð proper study of Theology? undoubtedly ð primary requisite is a regenerate heart. How can he that is yet blind in sin be a leader of ð blind & not both fall into ð ditch? How can a man successfully show to others ð way to ð kingdom of Heaven? unless he himself has experienced that new birth, without which ð Saviour says "No man can see God," How can he expound ð things of ð Spirit? if he be a mere natural man?, as St. Paul says, "they are foolishness unto him, neither can he know them, because they are spiritually discerned."

It was not without ground, that ð old Scholastics divided Theology into two kinds viz- Regenerate & unregenerate. The Pietists of our Church justly denied that an unconverted man could have a correct or proper knowledge of many parts of Theo. He may indeed be deeply read in intellectual Theo.- he may be a Michaelis in Philology- a von Raumer in Sacred-Geography or a Henke in Ecclesiasticle History, but he cannot fully understand ð practicle & fundimental truths of ð Christian Religion; he knows not what conversion is, nor can he explain its nature: he cannot discern the Spiritual & moral glory of the plan of Salvation by Christ; &, therefore the love" Christ cannot constrain him to preach his Salvation to lost souls.

In addition to genuine piety, the candidate for the sacred office should have a desire or at least a willingness to serve God in the ministry, & a disposition to delight in holy things.

Gregory Naziangin highly applauded a law of the ancient Athenians, by which the predilections of their youth were consulted, & thus their peculiar traits were determined: the implements of different trades were publicly exhibited, & the boys were permitted to go among them & examine them, that they might judge what trade they would prefer to learn: whatever a boy selected, after such an opportunity, was assigned to him for his study; because the Athenians judged that every one had talents for a particular calling, & that while one excelled in one thing another excelled in a different thing, & that their children should therefore, engage in those things to which their minds naturally inclined; and that they were not naturally qualified for any employment with which they were not interested.

Such we maintain is the disqualification of ð unconverted student, who is no more than an intellectual believer in ð doctrine he studies. What then shall we say of those who have no faith in ð Bible! What shall we think of those, who think that Jesus Christ taught a kind of Judaism, modified to suit ð times, as is ð case with two thirds of ð students in German universities! They believe that Jesus Christ was a mere man & deny that an atonement was necessary or that one was made. Such men cannot enter into the spirit of their work; yet such as these occupy one half of ð pulpits in Germany.

In addition to genuine piety & a desire or willingness to serve God in ð ministry, the candidate should also possess at least a mediocrity of natural talent. A man of inferior intellect may be respectful & useful in ð common walks of life, but in ð ministry his intellectual inferiority will be perceived; and as he assumes to teach ð whole community, his ignorance is unpardonable.

It is a law of our mental nature that ð teacher should possess more knowledge than ð taught. Now, is it possible for a preacher to retain the confidence of his congregation if he be not better informed than they, or if his talents are so limited that he cannot present his instructions in a respecable manner. A minister may succeed without as much talent as a statesman or a lawyer by the indulgence of his audience, & ð sacredness of his office; but in order to be "a workman that needeth not to be ashamed," he should possess a respectful amount of talent." and further, in addition to good natural talents, a further cultivation of the same is necessary in order to become extensively useful in ð sacred office. Paul exhorts Timothy – "Study to show thyself approved unto God."

3 The Standard of education as well as ð mode of instruction has varied in different ages of ð church. In ð Apostolic days & those immediately following, no classicle training was demanded as a prerequisite for admission into ð ministerial ranks, & yet Paul, who had a liberal education, was enabled by Divine help to accomplish more for ð Redeemers Kingdom than all ð other Apostles together. The Apostles & other ministers, when about to form converts into a church, selected several of their most enlightened & pious of their number, & without any other than a private training (& indeed without much of that) they appointed or ordained them to ð sacred Office. This custom prevailed during several centuries. At that time the

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The University of Paris, in which William of Champeau & his still more celebrated pupil Abelard, taught in ð twelfth century, became ð chief seat of Scholastic Theo. In ð sixteenth century ð protestant princes, deeply convinced of ð great advantages conferred on their cause by ð superior learning of ð reformers established ð Universities of Jena, Helmstadt

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Questions. 7. What is ye genuine design of Theo. Study?
" . 8. What are ye personal requisites for ye Theo. Student?
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" . 9. Can you give a historical sketch of ye standard of ministerial education in different ages of ye church.

Lecture 3d   Decem 1852

Ministerial Education in ð United States.

4th As in this land of civil & religious liberty the church is divorced from ð state, all ð various denominations of Christians have ð entire control of their own ecclesiastical affairs, & each one requires such literary & theological prerequisites as it may deem proper for admission to ð ministry.

The Congregationalist, Presbyterian, Reformed Dutch, Evangelical Lutheran, German Reformed, & ð Episcopal, churches advocate ð necessity of a regular collegiate education as a condition of admission into their Theo. Institutions: although the last three are less successful in attaining it.

The Methodist Epis. Church numbers a considerable band of highly respectable classic scholars in her ministerial ranks, yet ð great majority of her preachers have not enjoyed any classicle education. Still we think there ought to be no doubt as to ð importance of that amount of class. education, usually required in a college course, to all who have an opportunity of obtaining it.

When we reflect that Christianity is a positive religion, whose laws, doctrines &

principles are wrapped up in the extinct languages of former ages & foreign nations, ð necessity of ministerial education is evident: ð advanced state of popular & general education also demands higher qualifications, than would have sufficed in former times. Who would regard a man ignorant of ð Greek language a competent expositor of ð writings of Plato & Aristotle: or a man unacquainted with ð Latin as qualified to expound "Justinian's Institutes", or Cicero on ð nature of ð Gods. Some writers have extended too far ð limits of prerequisite attainments. Thus ð celebrated Budeus - a distinguished Lutheran - though belonging to ð Pietistic school, which was charged with neglecting education, has extended ð list of Propiadutic studies to too great a length. Among ð attainments that may, as a general rule, be justly required of an applicant for admission to the Theo. Course are ð following — 1 The Latin or Greek languages, or Classicle Literature: ð attainments of which naturally introduce ð student to ð literature of those languages, or ð Literary & Scientific world of antiquity. The literature of these languages presents us with ð best models for ð cultivation of a correct & elevated taste in ð different species of eloquence & composition.

2 General History & Chronology & Geography should be required. These are important to ð

INTENTIONAL SECOND EXPOSURE

Lecture 3d Decem 1852

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Theo. Student as ɖ basis upon which to build his studies Sacred History, Sac. Geography, & Sac. Chronology. Indeed ɖ latter are but a more extended discussion of a particular branch of ɖ former, & cannot be intelligently pursued unless ɖ student possess a general knowledge of ɖ sciences of which they are parts. Without a previous acquaintance with ɖ general outlines of these sciences, he cannot judge of ɖ relative position & bearing of each branch to ɖ whole

3 Some acquaintance with ɖ Physical & Exact sciences is important to many of ɖ investigations of Natural Theo. & to ɖ Chronology & Archeology of ɖ Bible; although these are of less importance to ɖ Theo. student than ɖ other branches named.

4 The different branches of Philosophy, Intilectual & Moral are highly advantageous to ɖ student; especialy Psycology, Logic & Moral Philosophy. Psycology is to teach him ɖ powers & operations of ɖ soul, by which his studies in every department of science are to be promoted or prosecuted. Logic informs him of ɖ just principles, laws & processes of reasoning. Moral Philosophy is to familiarize him with ɖ principles of moral obligation; ɖ relations he sustains & ɖ duties he ows to

his fellow creatures & to his God. These sciences are to teach him ð basis on which Theologia Dogmatica & Theo. Moralis rest. They are to aid him in understanding ð relation of reason to revelation; to settle ð just rules of Hermeneutics, & to reduce to systematic order his ideas on all ð different branches of Theo. science. To ð several intellectual & moral prerequisites as necessary to justify an entrance on a course of Theo. Studies: we would add another, which we term a providential training or preperation. It is ð natural tendency of youth to anticipate their future professional destination, & in some measure to shape their voluntary & selected studies accordingly: in this selection ð predilections of ð individual generally & properly exert an important influence; but higher considerations ought always to be taken into account, especially in ð case of those inclined to ð service of ð sanctuary: sensible of their high obligations to consecrate their power to ð service of God, & to be guided by his will in ð selection of their future employment, they should seriously inquire "is it ð will of God that I should serve him in ð ministry? Am I called of God as was Aaron, as were ð Prophets, & as were ð disciples of our Lord? The call to which we refer is not that external call by ð church, consisting in ordination to

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This embraces besides genuine piety & ð necessary intellectual qualifications, with a willingness to endure ð hardships of ð holy office as a good soldier of Christ; also, an inward conviction that God has designed him for this calling; and, by ð dispensations of his Providence, predisposed his mind to this work, & arranged ð circumstances of his situation as to remove his difficulties & produce ð assurance that in seeking this Sacred calling, he is obeying ð Saviour call: in ð current phrase of German Scholastics, ð question—"dic cur hic" should be addressed to every applicant for admission into a Theo. Institution, as well as to all who invoke ð aid of ð education society of our Land. None who cannot exhibit evidence of a call should be received. Happily ð temtations to seek ð Gospel ministry are not so great in our country as in some others, in which ð church is supported by the state & large emoluments are connected with situations that are in many instances no more than sinecures. Here the admission to that office is not generally the passport to ease or honor, or to a competent support for life, as is the case in the principles countries of Europe, where the clergy are paid by the government, & where the profession is selected too frequently for the sake of "the loaves & fishes". There is scarcely any other proffession which embraces a larger number of cripples than the ministry; want, poverty, a low condition, & a hundred other things drive them thither; so that ~~God~~ instead of having the firstlings of our race must be satisfied with inferior offerings.

We cannot regard Hagenbach, orthodox & pious as he is, as holding correct veiws, at least in refference to our country & its institutions. He maintained that we should not require young men to be pious, in order to enter our Theo. Institutions: such a course (we add) making a virtue of necessity might answer in a corrupt church: But when the majority of the professors are as corrupt & heretical as the students, the prospects of Evangelical Religion & Piety in the church are gloomy indeed.

Questions. 10 What the state of ministerial Education in the U. States?
11 What the several Propadentic sciences peculiary necessary & generally requisite?
12 What the specific utility of each?
13 What do you mean by a Providental preperation or Call, & how may a call in general be divided?

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Lecture IV Decem. 18th 1852

5 The Relative advantages of Public & Private Education. The question, whether public or private education affords greater advantages, has been the subject of frequent discussion, & has received opposite solutions. Salzman & others have given the preference to the latter; but, although some advantages are conceeded to this method, yet, that the facilities of the former are numerous & very important can scarce admit of a question & is decided by almost universal practice. The public instructor devoting all his time & energies to his profession, may certainly conduct his pupil through a more extensive & radical course of instruction, than the limited time & numerous engagements of the faithful pastor can possibly allow. No public discussion of the Theo. sciences can be so well adapted to the individual necessities of the student, as could those of a living teacher, acquainted with the exact state of the students attainments & his capacity to acquire knowledge.

The social principle also confers additional interest & attraction to study, & stimulates the student to increase his exertions. The attrition of intellect among a number of ingenious young men, will often strike out scintillation of thought, calculated to excite the attention of all, & to new light upon the subject of study. By association of students of other latitudes, all will increase their knowledge of human nature; local prejudices will be dissolved; a well balanced & enlightened charater will be formed, & the student will be better prepared to enter upon the stage of conflicting interests, of professional rivalries, & of self denying duties. Yet it should not be dissembled that such institutions unavoidably present peculiar temptations, against which pupils & teacher should in like manner guard.

The method of Continental European Universities, which entirely seperates the professor from the students does not even contemplate any supervision of their personal habits or deportment: we therefore unhesitatingly pronounce it defective in this important respect.

6 The Universities of Europe & the United States.

Every German University is in reality a collection of professional schools: what in this country is called a college course is virtually passed through in the Gymnasia & Pedagogia, which occupy from eight to nine years, & embrace with some exceptions all the studies of our acadamics & colleges; & no one is regarded as qualified to enter the university until he has passed through this preparatory cororse.

The universities are composed of all the different faculties viz- Theological, Legal, Medicinal & Philosophical, each of which demands as a prerequisite a classicle or gymnastic course, & the instruction of each relate chiefly to the nature & duties of its appropriate profession. The regular term with each faculty in the University is the *triennium*; but many students protract it, as is especially the case at Basle in Switzerland, where the term is four years. Ordinarily the student attends the lectures of that faculty alone, which is connected with his contemplated profession. In these Institutions "the Acroamatic" method, by continued lecture, is universally adopted. No student is examined on any of his studies untill he has completed the course, when he applies for the University license, which corresponds to our Theological Certificate. Without this diploma, no man can enter on the practice of any of the learned professions in Germany. Formally the university lectures were all delivered in the Latin language but during the last twenty years the German has supplanted it. It has been common to laud the German Universities for the freedom of their students from all the restraints of supervision by the Faculty: but while we concede the method as the only counterpart to the civil despotism of Germany & cheerfully acknowledge its tendency to inspire the love of liberty in German literature, by which alone the

INTENTIONAL SECOND EXPOSURE

of students of other latitudes, all will increase their knowledge of human nature; local prejudices will be dissolved; a well balanced & enlightened charater will be formed, & the student will be better prepared to enter upon the stage of conflicting interests, of professional rivalries & of self denying duties. Yet it should not be dissembled that such institutions unavoidably present peculiar temptations, - against which pupils & teacher should in like manner guard.

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7 Different Methods of Instruction

Although the Acroamatic Method of instruction universally prevails, its superiorty has frequently been disputed. Therening & others have advocated the Socratic method by which the student should be frequently interogated & his interest & attention be excited by the necessity imposed on him to respond to the inquiry. Hagenbaugh, on the contrary, says "that the sciences can be evidently most successfully presented, by connected & uninterupted discourse, & that the mind will profit more by the silent reception & internal elaboration of what is heard than by other methods." Each of the other methods has some advantages but not diserving of extensive use. The best method in our judgment is that which combines the several methods of instruction. If every thing be taught by the Acroamatic method, the Student is over burdened by the labor of transcribing & has little time left for study & investigation. If all the sciences are taught by text books, there is not sufficient exercise of the pen. The combination of these methods may be best effected by employing text-books in such departments as require a great multitude of fact & dates, & using the written lecture in other sciences. Yet it should be a universal rule, that such lectures should be preceeded by a thorough examination of the class on the previous lecture, & every recitation should include not only a rehersal of the matter of a book, but an examination of its nature & merits; thus teaching the student to examine every subject to the bottom, & to reason & philosophise himself, on the position of the author. Notes should be taken of every lecture; but it is not necessary to secure every idea, much less every word: he should endeavor to epitomise the lecture in the progress of delivery, thus exercising both memory & judgment & not merely transcribing what he has heard. These notes he should carefully transcribe into a compend, precisely in the order of the lecture; or if questions be furnished, digesting the material into a series of replies; adding his own reflections & even noting difficulties when they arise in his mind. Such a well digested compend is the richest treasure of an academical & especially of a Theo. course, & furnishes the best written evidence of a cultivated mind.

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Societies of students in which various disputed subjects are debated, & where essays & criticisms are read are highly useful especially if conducted under the supervision of one or more of the professors. The public exercises of the institution should be accompanied by a careful private study & reading, which should be closely connected with the Students public duties. "Non multas ad multum" should be your motto. Seneca has justly said "Non refert quam quam multos, sed quam bonos habeas libros.

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Lectis certa, varia delectat" of the elder Pliny, it is said, ~~he~~ made extracts from every book he read, assigning as a reason, that no book was so bad, that there was no part of it, but would afford some profit. next Page ☞

Questions 14 What are the relative advantages of Public & Private Education?

15. Give an account of the universities of Germany?

16 What the several methods of instruction in German universities & Theo. Seminaries in America?

17 Why is a combinations of these methods preferable?

18 What is the advantages & nature of a good compend?

Continuation of Lecture IV

And ð celebrated Herder compares such extracts to ð cells which bees construct, in which to store away their honey. In short, ð successful student will always study & read with pen in hand, & thus exemplify ð ancient Roman Proverb "Nulla dies sine linea", which though derived from ð practice of ð distinguished Grecian painter Apelles, who never suffered a day to pass, without adding at least a stroke of his pencil to some work, on which he was engaged, is more frequently employed in a literal application to ð labors of ð student. Such a compend, embodying ð marrow of his studies, will be impressed upon his memory in ð process of its formation. It should receive additions, upon ð blank page, in ð progress of his studies & reading in after life, thus forming a progressive Epitome of his intellectual growth & literary attainments. If a fixed day or a half day be assigned in every month for ð regular review of this miniature record of your knowledge; so that ð whole of it may be perused about once a year, we doubt not you will find much more connection, consistency & unity in your intellectual life, & possess

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Lecture V Jan 8th 1853

Theology as a Science.

The word Theo. compounded of the Greek λογος & θεος is not found in the Scriptures. Θεολογου is indeed found in the inscription of the Apocalypse, but was not prefixed by the Author of it, but proceeded from a later hand. The word Theo. was transfered from heathen writers: it was used by the Greeks even before the time of Christ, to designate the authors who treated of their Gods, & described their history, worship & character.

Thus Sanchraniatho who was contemporaneous with the judges was called a Theologian. Hesiod the genealogist, & Homer the historian were called Theo. Plato & Aristotle used the word indefinately to designate any writer that treated of God.

In the second Century it was first applied to the knowledge of the true God. In the third, fourth, & fifth centuries, the Greek Fathers called the doctrines concerning God, & divine perfections, & also concerning Christ, & his Divinity Theology, & those who treated of those subjects Theologians—e.g. Gregory & Nazianzon. The essential properties of a systematic arrangement of Theo. are four viz.—

1st — That all the parts should harmonize & relate to each other & to the end.

2d — The inferences should be drawn accurately

from first principles & premises.
3d – All ∂ parts should be accurately defined
4th That ∂ whole should be established by solid & accurate reasonings & proofs.

From ∂ fact that ∂ scriptures are ∂ principle "cognoscendi" or source of Theo, we infer 1st That every thing that is discussed in this science must be derived from ∂ Scriptures. 2d – Those truths alone which ~~belong~~ have an immediate relation to ∂ salvation of men: hence ∂ genealogy of Christ, of ∂ Patriarchs; ∂ domestic concerns, manners & customs, & subjects of a similar character are not introduced into christian Theo., but form a separate branch of collateral Theo. science. 3d – of those truths which relate to ∂ salvation of men; some treat of ∂ nature, others of ∂ will, & others of ∂ works of God. Therefore, whatever is taught in Theo. has a reference either to ∂ nature will or works of God. 4th as Theo. is a scientific arrangement of religious truths & not only primary propositions are contained in it, but also, inferences from those truths; it follows, that Theo. embraces not only those truths which are taught "totidem verbis," in scripture, but also drawn by legitimate inferences from them. These inferences are certain in proportion to ∂ degree of clearness with they follow from ∂ premises. Yet it cannot be said that they are ever as certain as these doctrines taught "totidem verbis", for all human deductions must be regarded as liable to error. Since Theo. is an artificial arragement, & our Saviour & his disciples taught their hearers in a simple & popular manner; The question arises, Whether there is any necessity for Theo. in ð christian church. This point has been much disputed. As early as ð second century some learned men made rude attempts to reduce ð truths of christianity to ~~a~~ systematic order, but met with warm opposition from others, who apprehended that it would be dangerous to ð simplicity of ð gospel. From ð second century down to ð present time there have been occasional opposition to systems of Theo., as well since ð Reformation as before it: but although scientific Theo. is not essential to ð existance of ð church, yet, it must be admitted to be of importance & utility to ð christian church in order to qualify ministers for ð proper performance of their official duties. These duties are, ð instruction of ð people, ð defence of ð faith against its enimies & ð exposition & preservation of ð true doctrines. But no one is able properly to discharge these duties, unless he him-self has acquired a distinct & clear knowledge of ð doctrines which he is to propose, to explain & to defend: therefore, though Theo. is not necessary to ð private christian, it is of ð greatest importance to ð christian ministers.

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From y fact that y scriptures are y principle "cognoscendi" or source of Theo, we infer 1st "That every thing that is discussed in this science must be derived from y Scriptures. 2d - "Those truths alone which ~~belong~~ have an immediate relation to y salvation of men: hence y genealogy of Christ, of y Patriarchs; y domestic concerns, manners & customs & subjects of a similar character are not introduced into christian Theo., but form a separate branch of collateral Theo. science. 3d - of those truths which relate to y salvation of men; some treat of y nature, others of y will & others of y works of God. "Therefore, whatever is taught in Theo has a reference either to y nature will or works of God. 4th as Theo. is a scientific arrangement of religious truths & not only primary propositions are contained in it, but also, inferences from those truths; it follows, that "Theo. embraces not only those truths which are taught "totidem verbis, in scripture, but also drawn by legitimate inferences from them. These inferences are certain in proportion to y degree of clearness with they follow from y premises. Yet it cannot be said that they are ever as certain as those doctrines taught "totidem verbis", for all human deductions must be regarded as liable to error. Since Theo. is an artificial arragement, & our Saviour & his disciples taught their hearers in a simple & popular manner; The question arises, Whether there is any necessity for Theo. in the Christian church. This point has been much disputed. As early as the second century some learned men made rude attempts to reduce the truths of Christianity to ~~a~~ systematic order, but met with warm opposition from others, who apprehended that it would be dangerous to the simplicity of the gospel. From the second century down to the present time there have been occasional opposition to systems of Theo., as well since the Reformation as before it: but although scientific Theo. is not essential to the existance of the Church, yet, it must be admitted to be of importance & utility to the Christian church in order to qualify ministers for the proper performance of their official duties. These duties are, the instruction of the people, the defence of the faith against its enimies & the exposition & preservation of the true doctrines. But no one is able properly to discharge these duties, unless he him-self has acquired a distinct & clear knowledge of the doctrines which he is to propose, to explain & to defend: therefore, though Theo. is not necessary to the private Christian, it is of the greatest importance to the Christian ministers.

The ~~Divisions~~ of ~~Theology~~ are derived from various sources: from þ principium cognoscendi of þ science, from its objectum, subjectum & modus tractandi. The most general division is taken from þ principium cognoscendi & is divided into natural & revealed. Natural Theo. contains all that human reason without revolation would discover concerning þ being, attributes & Goodness of God, our duties in this life & prospects for that which is to come. You will all perceive this to be more comprehensive than that of Dr. Paley, who does not embrace in his natural Theo. þ Ethics of that science.

By revealed Theo. is ment that system of Theo. doctrines contained in þ Word of God. Or according to Dr Mosheim, "Revealed Theo. is an artificial arrangement of those truths which God has revealed for þ salvation of man, in þ books which he inspired.

According to Baumgarten – "Scientia est habitus deribandi complexum doctrinarium de nostra cum Deo conjunctione ex Scriptura Sacra". A better definition would be this – By revealed Theo. is meant þ truths which God has communicated for þ salvation of men, in his inspired word, arranged & connected in systematic order.

Natural Theo. has been sometimes divided into—

1st Hydro Theo. a knowledge of God derived from I aqueous portions of I globe
2d Lytho Theo. " " " " " " Rocks
3d Pyro " " " " " Fire
4th Bronte " " " " .. Phenamina of Thunder
5th Astro " " " " Study of Stars
6th Insecto " " " " " " Insects

These are not seperate sciences but are treated as seperate branches of I same science.

Divisions derived from I Subjectum of Theology.

The Subject of Theo. is I person or being in whom I Theo. is found. In reference to this principle, I scholastics divided Theo. into Archetypical or original & into Typical or derived. Arche. Theo. was that knowledge which God has of himself. Typical Theo. is that knowledge of Theo. truths derived from I other, & is found in created beings. This Typical Theo. is again divided by Scholiasts into that of Angles & that of men. The former comprehending that knowledge of God which Angles possess; but as there are good & bad angles, it is again subdivided into that of good angels & that of evil spirits. Some have maintained that archangels have a specific Theo. of their own, that Satans Theo. knowledge exceeds that of his sattellites. But these divisions are evidently of little practicle moment.

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Divisions arising from ∂ Objectum of Theology.

These are Doctrinal, Experimental, practicle, Exegetical ς Polemical. The latter two departments are not so much branches of Objectum Theo., as collateral Theo. Sciences. Exegetical Theo. contains rules for ∂ interpretation of ∂ Holy Scriptures, ς in modern times is termed Hermeneutics. Polemical Theo. discusses those erronious opinions entertained by heretics or errorist of inferior importance.

The Divisions arrising from ∂ method of treating Theo. are Catechetical, Symbolical, Casuistic, ς Patristic. Cat. Theo. is ∂ discussion of Theo. truth by questions ς answers: Casuistic is ∂ application of moral Theo. or practical divinity to ∂ common incidents of life, ς to ∂ solution of doubtful casses of conscience. Patristic is ∂ knowledge of Theo. derived from ∂ writings of ∂ fathers in ∂ Church.

Questions

1st what is ye derivation & uses of ye word Theology?
2d " " " Systematic arrangement of Theo?
3d " Truths treated in Scripture belong to Theo?
4th From what sources has this system been taken?
5th What are ye divisions of Theo. taken from Principium Cognoscendi
6th How is Natural Theo. Subdivided?
7th What ye division & subdivisions of Subjectum Theo?
8 " Scholastics, of Archetypical, & of Typical?
9 " Regenerate & unregenerate Theo?
10 " Theo. of way & vision?
11 " Patristic Theo?
12 " ye Rules of Exegetical Theo?
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Lecture VI

Classification of Articles or doctrines according to importance

Those articles which have an immediate & essential relation to I Christian Religion are called fundimental. The foundation of I Faith is I following— "Jesus of Nazareth is I son of God & I only Saviour of men. Those truths which are presupposed by this foundation are termed Antecedent fundimental truths. Thus I foundation of I Christian Religion presupposes I Bible to be an inspired book therefor I article concerning I Scriptures is an antecedent; and I article concerning I creation & Providence are also antecedent because they are presupposed by I foundation of I faith.

A Consequent fundimental article is any doctrine which is derived by a just inference from I foundation of I faith; e.g. I doctrine that men should beleive in Jesus Christ is a consequent fundimental.

A non fundimental is one which can be derived without destroying I foundation of I faith, or one which may be said to have no connection with I foundation of faith— e.g. Angels are illocal— this is a non fundimental because it has no connection mediately or immediately with the foundation of faith. The proposition which Luther advanced & defended is of this kind, Bona opera viregenatorum non sunt bona opera – sed pecata splendida" – "Whether good works are present in the act of justification – What is the nature of angels; what of eternal punishment & other like truths are non fundimental about which Theo – may dispute with impunity. In a practicle point of veiw it is important to determine what truths are fundimental & what are non fundimental. The decision of this point will enable us to decide, what all men ought to know, & what is not necessary to salvation. And here also we may determine how far it is allowable to have intercourse with other religious sects. With those whose principles are erroneous & heretical, we are forbidden to hold ecclesiastical union. On the contrary with all who omit the error & retain the fundimental doctrines, we may live on terms of amity & "bid them God's speed".

This is however not easily determined. men are generally agreed in the abstract idea of the fundimental truths, viz. as being such a truth or doctrine as is essential to the Christian system, or such a doctrine without the beleif of which we cannot be saved When we veiw the subject in the concrete & attempt

INTENTIONAL SECOND EXPOSURE

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This is however not easily determined. men are generally agreed in ð abstract idea of ð fundimental truths, viz. as being such a truth or doctrine as is essential to ð Christian system, or such a doctrine without ð beleif of which we cannot be saved. Where we veiw ð subject in ð concrete & attempt to decide; e.g.— whether this or that error of I Papists is fundimental, difficulties & disputes arise, which on account of preconceived veiws & prejudiced parties is difficult to determine. Hence I difficulties in I protestant church during I seventeenth century. It may be observed, that in accordance with definition of Hunnius "Those errors are fundimental which effect I salvation of their possessor". This definition has been retained in substance by Colovius, Hollazius, Baier, Buddeus, Seiler, Rheinhard & others. An error therefore may be fundimental to one man & not to another.

For I education of men is different. An ignorant man may entertain an error which considered abstractly is fundimental, by being wrongly instructed he believes with all his heart his creed to be right & is only in part criminal; of such an error, we say, we do not believe that a God of infinite mercy & justice will regard it as destructive of I hope of eternal life.

Morover an error which when connected with one set of doctrines would lead to most unhappy results, may be counteracted & restrained, so as by no means to produce those deleterious effects, to which in a different connection it would give rise. In the former symbolical books of our church. The Article concerning Jesus Christ is laid down as the fundimental doctrine, as the basis of the αναλογια πιστεως. Dederlion in one of his works has made a selection of those articles which the Saviour & his Apostles seem to have represented as most important, & this undoubtedly the most accurate mode of deciding the question. The Doctrine which Dederline regarded as thus proved to be fundamental are 1st The Unity of God - the Creator & Govenor of all things. 2d The doctrine concerning Jesus Christ as the Messiah & son of God, who came to deliver men from punishment & the dominion of sin, who died & arose from the dead & is exalted above all things & will come again to raise the dead & judge the world. 3d Faith in the Holy Spirit. 4th The reception of the rite of Baptism. The following texts have a bearing upon these Subjects - 1 John 2:22, John 17:3, Acts 2:38, 16:31, Also these - Acts 13:16-41, 17:24-31, Gal. 5:1-6, 1 Cor 3:9-15, Heb 6:1-2, 1 Cor. 11:23-29, 15:14-17, 2 Tim. 2:18-19.

Lecture VII

Analogy of Faith— In this connection ƒ question arises— whether ƒ admission of analogy of faith, in ƒ interpretation of scripture is necessary to its intelligibility. or even consistant with ƒ supposition of such intelligibility. The reply will doubtless much depend on ƒ definition which is given of αναλογια πιστεως.

We find in different ages of ƒ Christian Church different principles adopted on this subject. The earlier opinion seems to have been that adopted by Tertullion at ƒ close of ƒ second century— Viz— That ƒ passages of Holy Writ, which seem obscure, should be interpreted according to ƒ opinions or traditions of ƒ Apostles: i.e.— according to ƒ opinion of ƒ Church, which had been founded by ƒ oral instructions of ƒ Apostles. Another opinion was that ~~of~~ ƒ so called apostles' Creed should be ƒ "regula fidei", according to which all doubtful passages must be interpreted.

Augustine recomended for this purpose what he called his "regula Pietatis", by which he ment that doubtful passages should be interpretted in accordance with ƒ dignity ƒ attributes of ƒ "Divine Nature".

This is a principle of undoubted propriety with all those who admit ſ divine origen of ſ Scriptures. A different opinions was that of Melancthon who by "regula fidei" ment those doctrines of Scripture, which are plainly & clearly elicited by ſ literal or historical interpretation of ſ Sacred volume: his view on this subject is expressed by himself in ſ following words "Exempla juxta regulum hoc est juxta scripturas certas et claras non contra regulam scis contra scripturas interpretam convenient".

The Augsburg Confession & ſ Formula Concordia avows ſ principle that no interpretation of a passage can be admitted, which would teach a doctrine inconsistent with ſ grand design of ſ whole revolation. The subsequent divines of our Church - Gerhard, Calovius, Chemnity or Chemnotius &c accord with Malancthon in regarding ſ clear passages of Scripture as a rule in consonance with which doubtful ones must be explained.

Pollasius by analogy of Faith means ſ fundimental articles of ſ Christian doctrine. Later Theos. such as Mosheim, Baumgarten & Budeus brought ſ last opinion to maturity, & by ſ "regula Fidei" ment ſ fundimental articles of Christian doctrine viewed in relation to each other.

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The Neological writer of the presant age deny that there is any such thing as the analogy of Faith, or that we can take it for granted that ſ inspired writer do not contradict each other.

Our own opinions are embraced in ſ following propositions.—

1st That as we believe ſ written instructions of divinity inspired ſ authorized teachers to be infallible, we must assume it as a certainty, that ſ inspired do not ſ cannot contradict each other.

2d That ſ meaning of those passages which admit of several significations must be explained in accordance with those which have but one meaning: The certainty of this rule is exactly proportioned to ſ certainty of ſ interpretation of ſ supposed clear passages; and if ſ clear passages be disputed by any opponent, ſ rule can have no force upon his mind. Neither ſ fundimental doctrines, nor ſ relations of these doctrines can serve as a rule of interpretation any more than ſ non-fundimental articles: But it is true in respect to moral truths, as well as all other truths, that if our proposition be certainly true, ſ reverse of it must be certainly false. Nor is this ſ case less in non-fundimental than in ſ fundimental truths of ſ Christian Religion.

4th The so called "Apostles Creed", ſ traditions of ƒ Apostolic churches, & Creeds of modern churches are of no value as rules of interpretation, because they are uninspired & therefore fallible.

Design & End of Theo. There have been many disputes concerning ƒ true design of Theo. it may be considered in two views; Viz– mediate & immediate or Ultimate. 1st ƒ mediate object of Theo. is Faith in Jesus Christ. 2d The Ultimate object is eternal Salvation. If we consider Theo. Materialiter; When considered Formaliter or Subjectively; ƒ immediate end is a more solid & substantial knowledge of ƒ revealed truths of Gods word; its Ultimate end is ƒ power of accurately & sceintifically explaining, demonstrating & determining ƒ revealed truths of Gods word & defending them against enemies of ƒ truth.

In ƒ 1st Century, The doctrines of religion were discussed in ƒ most simple manner & without any systematic arrangement: But in ƒ 3d Cent.; Origen reduced them to something of a systematic form, & interpreted ƒ Christian doctrines by ƒ precepts of ƒ Platonic philosophy.

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This method continued in use until ʃ time of Luther, who with his companions, not only seperated Theo. from ʃ Aristotelian philosophy, but also banished all philosophy from this science. In ʃ beginning of ʃ Reformation, therefore, ʃ truths of Theo. were explained without any philosophy. But Melanchthon again, introduced some philosophy into Theo., in order to meet ʃ assaults of his Catholic enemies; and, Luther himself did not object to his course. After ʃ rise of ʃ Jesuites necessity led to a little more liberal use of ʃ Scholastic philosophy in order to oppose these subtile Sophists with their own weapons. There was yet no entire systematic arrangement of ʃ truths of revolation. But in ʃ 17th Cent., George

Calixtus, first restored the old systematic order of the Scholiasts, which was soon adopted by others & came into general use.

About the same time Coccetus, a Reformed clergyman, prepared the whole system of Theo. in the form of a covenant, & hence it was "called "Federal Theo." from "Foedus" a covenant. This method is scriptural & therefore acquired many friends; but it is objected to this plan, that many of the terms are borrowed from civil law, which are not generaly understood, & are calculated to give rise to disputes. During the Pietistic controversies in the 18th Cent. great exertions were made & with success to restore the simple method of Luther. About the middle of the last Century, philosophy was again applied to Theo. by Wolf, Leibnits & others; & this systematic arrangment was employed by many, as well as another termed the "Geometrical" method of arranging & discussing Theo. truths.

But a general impression has gained abroad, that in most of these systems, the good word of God was too little regarded; & consquently an entirely different system was adopted by a number of the most distinguished divines of Germany termed the "Biblical method". Upon this subject the work of Dr. Storr stands preeminent: This is divided into sections, bas-

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The later method is undoubtedly ſ best; although it is profitable to combine both methods.

☞ a few imperfect notes of ſ later part of ſ lecture are here added.

Second or Specific part

It is divided into two parts—Natural Theo & Anthropology. Anthropology is dirived from ανθρωπος & λογος & signifies ſ science of man: it is divided into Somotoly & Psychology. He has been classed under ſ name Zoology which is ſ term for all animals: Yet on account of ſ immense difference he is classed by himself, for he alone has reason, will, judgment, &c. Anthropology is called Pregmatic when it applies to practicle life &c. Anthropological sciences designate all based on ſ term Anthropos, viz— Pedagogics, Political Philosophy, Physiognomy &c. Psychology is derived from ψυχος & λογος The science of ſ soul or natural powers & operations of ſ soul: Anciently ψυχος ment breath, like anima & spiritus, because they believed that ſ soul was exhaled from ſ air.

Psychology is divided into two parts, viz—

Empirie & Transcendental.

Empirie is based on ſ phenomina around us; it signifies experimental or practicle.

Transcendental means ratio~~ci~~onacion, ſ science of ſ nature & power of ſ soul, seperate from observation. It is a precarious science & has hitherto accomplished very little.

Natural science & Philosophy of Religion are those truths which are derived from ſ nature, existence & attributes of God; his will &c. Dr. Paley has discussed only a part of this science, viz. ſ existance & attributes of God. Other later works have more branches, such as ſ Bridgewater Treateses, Dr. Dicks works. & Germany abounds with works on this, along with other branches of natural Philosophy.

ed upon ſ most prominent passages of Scripture, to each doctrine, ſ ſ results stated in simple ſ popular language.

The later method is undoubtedly ſ best; although it is profitable to combine both methods.

☞ a few imperfect notes of ſ later part of ſ Lecture are here added.

Second or Specific part

It is divided into two parts—Natural Theo. ſ Anthropology. Anthropology is derived from ἀνθρωπος ſ λογος ſ signifies ſ science of man: it is divided into Somotoly ſ Psychology. He has been classed under ſ name Zoology which is ſ term for all animals: yet on account of ſ immense difference, he is classed by himself, for he alone has reason, will, judgment, &c. Anthropology is called Pragmatic when it applies to practicle life &c.

Anthropological sciences designate all based on ſ term Anthropos, viz— Pedagogies, Political Philosophy, Physiognomy &c.

Psychology is derived from ψυχος ſ λογος The science of ſ soul or natural powers ſ operations of ſ soul: Anciently ψυχος ment breath, like anima ſ spiritus, because they believed that ſ soul was exhaled from ſ air.

Psychology is divided into two parts, viz—

Empiric ʃ Transcendental.

Empiric is based on ʃ phenomina around us; it signifies experimental or practicle. Transcendental means ratio~~ci~~onacion, ʃ science of ʃ nature ʃ power of ʃ soul, seperate from observation. It is a precarious science ʃ has hitherto accomplished very little.

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Brief Notes of **Lecture VIII** February /53

Revealed Theology Its dirivation, Word of God.

Subdivision. 1st Apologetics meant that science which discusses the divine Authority of Christian Theo.; early defenses were called Apologies. 2d Patristic, relating to the fathers.

2d branch — Exegetical Theo. subdivisions 1st Philology, — Science of the language of scripture: again divided into Oriental & Occidental, the first the Hebrew, the other the Greek. 2d Subd. Biblical Theo. also called Isogogic & Canonical.

3d Critica Sacra or Biblical criticism, that science which discusses the Classification & comparison of the manuscripts of the Bible. 4th Hermeneutics & exegeses — Hermeneutics is the Rules of interpretation in the abstract; Exegesis the application to portions of scripture.

3d Branch. Christain Theo. Dogmatics

General divisions variously made by different Theologians; may be reduced to following — 1st Theo. strictly so called, those truths which treats of God.

2d Anthropology — Which treats of man.

3d Christology — " " " Christ.

4th Economica salutis or sotariology —

which treats of ſ plan of Salvation.

5th Eschotology – which treats of last things as death, Resurrection &c.

2d division of Christology – which treats of ſ experimenta passienda – it is ſ common & practicle & has not been scientifically treated, But it deserves to be, as it points out ſ pathway to Heaven: some of ſ works are Arndts, Ahurst, Doddridge & works of ſ American Tract Society &c –

3d Division of Christology.

Subd. into 2 parts – Practicle Theo. which treats of ſ duties of man, & ſ other part is Philosophy of Religion, is that science relating to revealed truth.

5th Branch – a system of views of past centuries.

6th Patristic – The Theo. of ſ Fathers to ſ 4th or 5th Century.

7th – Symbolic Theo. By which is ment ſ Theo – confessions of Faith in ſ early church, also in ſ Greek & Latin churches.

8th – Popular Theo. The science freed from technical terms & made easy to be understood.

4th General division. – Polemics i.e. Controversial.

5th G. division – Homeletics – Rules &c. for divisions of sermons.

6th – G.D. Pastoral – Duties of Pastors; it embraced sometimes church government or or Ecclesiasticle Theo. also Catechetical or instruction for young & sometimes the Liturgy, the use of forms for public worship, funerals &c.

7th General Division — General or Sacred History, i.e. a connected narrative of the events of a nation &c.

Subd. into Biblical & Ecclesiastical History. The former comes down to the time of the Saviour, & the latter from that until the present time.

Lectures on
Homiletics by
S. S. Schmucker D. D.

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Lectures on Homiletics

By

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Young Gentlemen,

You are now about to enter upon one of the most practical, and at the same time one of the most important studies of a Theological course. The term Homiletics is derived from the Greek in which it signifies a conversation. The principle term ὁμιλος signifies a crowd or multitude, hence the verb ὁμιλεω originally signified to be in company with any one, and hence ὁμιλια signifies intercourse or conversation. In the New Testament ὁμιλεω always to converse or discourse - vide - Acts. 20:11-26 I Cor. 15:33.

Since the fourth century the Exigetico-practical discourses of christian ministers have been termed Homilies. This term is still used. The very nature of these studies requires that they should be connected with frequent effort on the part of the student, and more extensive reading self-examination and personal exertion. Permit me here to warn you against an error into which young and ardent minds are prone to fall, viz- the opinion that if your occasional essays and efforts at public speaking have been favourably received, the necessity of more particular preparation cannot be urgent nor great. A mistaken species of humility may also be mingled-with the causes which operate in the indispositions of some students for an attentive study of Homiletics. They are contented to aim not at the highest standard of Eloquence. But this is a mistake. It is manifestly the duty of every individual to improve the faculty, which God has given him, to the utmost of his power. Many of the wisest and best men have recorded their convictions, that long continued study and practice are essentially necessary to confer on students generally a respectable grade of excellence either in sacred or profane Eloquence. Some few men appear to rise to Eminence by the dint of genious without much study. Yet it would be folly for students to select such as ~~models~~ the most worthy models. It is deserving of notice that the most destinguished orators of Greece and Rome were not among the favoured number. Demosthenes transcribed the whole of Thucydide's history Eight times, in order to familiarize himself with the conciseness, Energy and fire of that historian's style. He spoke with pebbles under his tongue that he might overcome an impediment in his speach. He spoke on the sea shore, that the roaring of the waves might prepare him for speaking amid the noise of large and promiscuous assemblies. He also spoke with a naked sword suspended over his shoulders in order to correct an ungraceful motion to which he was accustomed. Plutarch in his Life of the Prince of Roman orators, informs us that Cicero. having determined to devote himself to public affairs, suffered not a day to pass without either declaiming himself, or attending the most celebrated orators.

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In the prosecution of this design, he sailed to Asia and to the Island of Rhodes. Among the rhetoricians of Asia he availed himself of the instructions of Zenocles of Adramyttium. Dionysius of Magnesia. ~~Mennippus~~ Menippus of the Island of Caria. At Rhodes he attended ~~the~~ and Studied under the rhetorician Appolonius, Son of Mola. and the Philosopher Possidonius. We adduce these Examples of Demosthenes and Cicero to Establish the intellectual fact, that nothing Short of persevering and labourious Study and practice will Enable any man to attain the highest degree of Excellence as a Speaker, to which the talents conferred upon him by his Creator are capable of raising him. The Same fact is Established with Equal clearness in the history of the Christian pulpit, and could be Exemplified by the acknowledged Experience of nearly all the most distinguished pulpit orators and Successful pastors. How carefully the French orator Fenelon had Studied this Subject, his dialogues on Eloquence in general, and on pulpit Eloquence in particular, attest, which confessedly constitute one of the ablest works on Eloquence. How laboriously the Science had been Studied by the distinguished Massillon is demonstrated by his public discourses, which are acknowledged by all judges to be among the most highly finished, animated and Elaborate Specimens of Homiletical art,

Dr Mosheim, who remodeled the German pulpit, and whose publick discourses are justly ranked among the-

-most highly finished Specimens of Modern Eloquence. was deeply versed in the science of Homiletics, and like Fenelon before, produced a valuable System of Homiletic Science. His work was more purely Evangelical than that of Fenelon, and more definite in its character, and therefore better calculated for practical purposes or use.

Dr. Rheinhard, the Prince of Modern German pulpit orators, made the ~~xx~~ study of Homiletics the business of his whole life. It has been truly remarked, that each of his sermons is a regularly constructed and closely logical discussion of the theme of which he treats. Yet the peculiar age in which he ~~lived~~ lived, and the peculiar audience which, as court preacher, he ordinarily addressed conferred on his discourses a peculiarity, which unfits them for models of Gospel preaching in general.

Draeseke, Rambach, and Hoffacher, have also given evidence of long continued attention to this subject. Draeseke is the most distinguished orator of the last thirty years in Germany, who not only studied Homiletics most carefully in early life, but his whole life was spent in preparation for his pulpit exercises. The twenty or thirty volumes of his Sermons, that have been published are the most Elaborate Specimens of Studied Eloquence, which Germany has produced. Although we cannot recommend his sermons as worthy of general imitation from their exceedingly Elaborate character, yet they prove the truth of our position - viz - the great advantages of particular pulpit preparations, and its necessity to those who desire to become pulpit orators.

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The Sermons of Rambach from their practical and devotional character are best suited for general imitation in this country. Returning to our own country we find the same truth illustrated, in the case of the most distinguished pulpit orators, viz- Drs Kollock, Davies and Dwight.

Dr Kollock spent years in assiduous study of the principles and best models of pulpit eloquence, before he undertook a pastoral charge.

President Davies. Of his sermons though defective in their skeletons, we regard the best in the English language for manly vigour of thought, for pathos of feeling, for powerful exhibitions of truth, and especially for holy unction. His biographer asserts that he was habitually diligent and laborious in his preparations for the pulpit. That he had the advantages of genius, no one can doubt. but says his biographer, "Let it not be forgotten that he was as much distinguished for his laborious and incessant application to study, as for the facility ~~with~~ with which he made his attainments." He disliked to preach if he could avoid it without careful preparation. Sometimes when urged to preach extemporaneously, he replied, "It is a dreadful thing to talk nonsense in the name of the Lord." He never boasted of the ease of preparation. He is known to have declared that every sermon of his, which he thought worthy of the name of a sermon, cost him at least four days labour and study in the preparation.

Dr Emmons heard a young preacher, on a certain occasion, declaim one of his own sermons verbatim.

After the services were concluded the Dr. remained and met the young preacher, as he descended from the pulpit, and remarked. "That was a pretty good sermon." "Yes." replied the youth. "I think it was". "How long does it take you to prepare such a sermon", inquired the Dr. "About two days." was the answer. "Lo" replied the Dr., "Why it took me about two weeks to prepare it."

But the obligation of the christian minister to devote a large portion of his time to this department of study results from the fact, that the most important and influential duty of the sacred office is the public proclamation of the offers of Salvation. He is commanded to declare and explain the whole council of God. Earnestly to contend for the doctrines once delivered to the saints, to stop the mouths of gainsayers, to persuade men to be reconciled to God. It is evident therefore that both the matter and the manner of his address are closely connected with the success of his mission.

But St. Paul has settled the question of duty on this point beyond a doubt. He expressly enjoins on Timothy, his son in the Faith, not to lay hands suddenly on any man, and urged him even after he had entered on the duties of the ministry to give "diligence that his profiting might appear unto all men." The necessity and advantage of the highest order preparation to success in the pulpit is also forcibly illustrated by the providence of God. in the history of the Church. Wherever you meet with a man whose ministrations have been blessed in a very high degree, you find one that has spent years of hard study in the preparation for the work.

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– and also subsequently prosecuted with diligence his preparations for individual occasions. Examine the life and private character of a Luther, an Arndt, a Spener, Francke, Baxter, Wesley, Rheinhardt, and you will find in each one an exemplification of our remarks. Whilst on the other hand no instance can be adduced of any ignorant, half-educated, or indolent man, who attained the highest degree of respectability, influence and usefulness. Moreover you should be stimulated to a careful and thorough study of this science from the fact, that the character of your pulpit performances, more than any thing else, will determine the rank, which you will assume among your bretheren in the ministry, and your influence and respectability in the church at large. The minister, who is known habitually to preach interesting and well prepared discourses, will be frequented by the community generally, and thus his sphere of influence will be enlarged, and he will do the work of an Evangelist with success. It has frequently been a subject of regret to the Fathers of our church, that although this Seminary has sent out between two and three hundred men, few of them are very good preachers, and that when our principle stations become vacant none can be found to fill them. Few students become as good preachers as they might with proper study and the observance of good rules: most of them with due attention might become highly respectable, influential and successful in their profession.

All men are bound to qualify themselves for some usefulness. Remember that as the Father sent his son, he will also send you. That you are the choosen vessels of the Lord to bear his name before the world. that you are stewards of the mysteries of God. and that it is required of them to be faithful. And if you are faithful, happy will you be in time and unspeakably happy in Eternity. But if you betray the trust committed to your charge. if you sleep at the post, ~~the~~ which you are to guard and defend, no tongue can describe the miserey. wretchedness and woe, which you shall reap. Much may be learned by studying the best models of Eloquence, and by hearing the best pulpit orators. You may by the eclectic process obtain a good idea of pulpit Eloquence. taking care, however, to avoid their faults. Be not like Amyrant, who imitated even the nasel utterence of his favourite model.

Works Recommended.

"Ecclesiastes", or "De Arte Concionandi". By Erasmus.
Raphin's – "Reflections on Eloquence".
Gansen's. "De Arte Concionandi".
Fenelon's, "Dialogues on Eloquence".
Claudi's. "Essay on the composition of a Sermon".
Ostervalds. "Essay on the composition and Delivery of a Sermon".
Mosheim's. "Directions how to preach to Edification". 1791.
Ammon's. "Manuel of Pulpit Eloquence". 1826.
Schott's. "Theory of Eloquence with special reference to the pulpit."
Porter's. "Homiletics".
Ripley's. "Sacred Rhetorick."

On the Qualifications of a Christian Minister.

The nature of Eloquence has been the subject of much dispute and has been frequently misapprehended. Some suppose it to be an artificial and sophistical arrangement of arguments, or a meretricious declaration of them, so as to seem to prove more than they establish, to make the worse appear the better cause. If this were true Eloquence, it could not be entitled to a place in a Theological Education, in which truth and duty are to be taught and inculcated.

Eloquence in general aims at three objects, viz—
1st. To Please. 2d. To Convince. 3d. To Persuade.
The first preponderates in panegyrics, in some inaugurals and addresses to great men. The Eloquence of the Bar is chiefly of the second class, for when secular rights and interests are to be decided, disinterested persons, such as judges and jurists generally are, feel disposed to do justice. The third is of the highest class and aims not only to conciliate, to interest and to convince, but also and mainly to arouse to action. This Eloquence is found mainly in popular assemblies, and in the pulpit. In the former the prejudices of a promiscuous assembly are often to be overcome, and in the latter the natural blindness and indifference of men to things spiritual, his prejudices against religion, and, even in Christians, the constant influence of that law in their members, which wars against the law of their minds.

are to be subdued and obedience to the dictates of the Gospel secured. Pulpit Eloquence may therefore be defined to be- "The art of presenting divine truth in such a manner as is best calculated to promote the salvation of those who hear it." Or more specifically- "The art of presenting Gods word in such a manner as will most successfully convince the understanding, engage the feelings and move the will of the hearers to yield obedience to its most sacred dictates". There are many ministers of excellent character and of some usefulness, who rarely rise to the third kind of Eloquence, but excel in counseling and enlightening their hearers. Cicero says- "Optimus est orator qui discendo animos audientium et docet, et delectat, et permovet." yet those, who are not naturally gifted with the Eloquence of passion, must be careful not to overstep the bounds of nature, and pretend to feel when in reality they do not. For nothing is more opposed to Eloquence than affected feeling. It brings the speaker into contempt. Demosthenes is said to have made his audience laugh whenever he attempted the pathetic. The highest grade of Eloquence is not essential to do good. A man of moderate powers of oratory may do the most good. Sound arguments can move the will, as well as exceeding displays of Eloquence, though not so suddenly. Pulpit Eloquence is an attainment which is seldom reached, in its highest gradation, (which is seldom) among men. The same remark is equally applicable to the highest grades of Eloquence either at the bar or in popular assemblies.

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The reason in each case lies in the fact, that perfection in oratory presupposes so large a combination of such various excellencies intellectual, moral and personal, that they rarely fall to the lot of the same individual. Yet it is important to the Student of this science to form a just opinion of all the desireable qualifications of a Christian preacher, in order that he may, through life, make them the object of his constant study and pursuit. The course of study in this institution embraces all the important branches of qualification for the sacred desk. Yet, I need not say to you, that the time devoted to them, in a two years course, is far too little for any thing like an adequate attainment of them. You do not finish your studies in this short time, but merely form an acquentance with the vast extent, and various divisions of the field of knowledge. Your whole life must to a certain extent be a life of study, that life itself will be too short to accomplish your end. In the language of Young,

"Were man to be coeval with the sun;
The patriarch pupil would be learning still,
"And dying leave his lesson half unlearned".

In order to stimulate you to your future studies, let us cast a glance at the several departments of science, which are tributary to the ground work of the Christian Teacher, and to the several qualifications requisite for him. These are of three kinds.

Physical. Moral and Intelectual.

I. Physical Qualifications.

The physical qualifications in a christian minister.

First - A sound and rigorous constitution. Under the old Testament dispensation there were express precepts prohibiting any one that was maimed from access to the priesthood. Lev. 21: 17. &c. This was doubtless designed to typify the holiness and integrity of the moral character requisite to a faithful minister in all ages. but it is not obligatory in its litteral sense. under the New Testament dispensation. It is indeed true that some species of deformity, which would not incapacitate a man from performing the duties of a public teacher would nevertheless render him highly unacceptable and unpleasent to his audience. Quintilian says - "Vultus tanta potest esse deformitas, ut nulla arte vincatur". Of this kind are loathsome diseases. or nervous convulsions ~~of the face~~ in the countenance. In Germany are, or until lately have been, some of the ancient regulations of the "Cannonische Recht" or "Jure Cannonici", which barred the doors of the pulpit against a man. who was maimed even by the loss of a finger. Sound sense and reason; however. demand, that the minister if possible should posess a good constitution, such as will enable him to make sacrifices and endure hardships, as a good soldier of Christ. He ought to be free from defects in any important member of his body. If he has not sound lungs. he cannot long endure preaching. If he be disqualified for study by debility, he cannot sustain the dignity of the pulpit.

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The reason in each case lies in the fact, that perfection in oratory presupposes so large a combination of such various Excellencies intellectual, moral and personal, that they rarely fall to the lot of the same individual. Yet it is important to the Student of this science to form a just opinion of all the desireable qualifications of a Christian preacher, in order that he may, through life, make them the object of his constant Study and pursuit. The course of Study in this institution embraces all the important branches of qualification for the sacred desk. Yet, I need not say to you, that the time devoted to them, in a two years course, is far too little for any thing like an adequate attainment of them. You do not finish your studies in this short time, but merely form an acquaintance with the vast extent, and various divisions of the field of Knowledge. Your whole life must to a certain extent be a life of Study, that life itself will be too short to accomplish your end. In the language of Young,

"Were man to be coeval with the sun:
The patriarch pupil would be learning still,
"And dying leave his lesson half unlearned".

In order to stimulate you to your future studies, let us cast a glance at the several departments of science, which are tributary to the ground work of the Christian Teacher, and to the several qualifications requisite for him. These are of three Kinds.

Physical. Moral and Intelectual.

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— nor endure the labors for pulpit preparations.

A Sound Constitution is important also from the fact, that the preacher is frequently exposed to all kinds of weather. The major part of physical defect may by proper attention be overcome. General health is of the utmost importance and hence he should ever exercise the greatest possable care. It has frequently been said, "A minister is immortal till his work is done". But this is true only when he eats of the fruit of the tree of immortality, i. e. gives all proper attention to the laws of health.

II. Intelectual Qualifications.

The intelectual qualifications of a minister are various. He should posess, at least, a mediocrity of talent, and a respectable amount of education. His talents need not be of the most brilliant cast. The more judicious talent, sound judgement, a knowledge of human nature and a good memory are far more important, than great brilliancy of intelect. Without mediocrity of talent, however, a person will but prove a burden, and never rise to any degree of respectability. It would perhaps be well if the teachers of colleges and seminaries would follow the example of Appollonius, who sent home those pupils, who posessed not the requisite intelectual qualifications. It may be laid down as a correct principle, that the same amount of learning is not necessary in all ages nor in all ministers within the same age.

-And yet it is equally evident, that the teacher should be better informed, than the taught, in general knowledge, and especially in regard to the specific subject, which he proposes to teach. If he be not on the whole more inteligent, than the mass of the community; they will not and cannot, according to the laws of our mutual nature. Entertain much respect for him. His influence will, therefore, be very limited, and his usefulness much abridged. Hence it follows that the more inteligent a minister is, the more influential and useful will be he. Still all that is requisite is that he be in advance of his hearers, on the subject in which he is to instruct them. It bespoke a great and noble mind in the painter Appelles that he listened to the criticism of a shoemaker on the shoe of his painting. Hence it follows that the more inteligent an age or community is, the higher must be the standard of ministerial attainment, in order to accomplish the great ends of the office, and the more learned a minister is provided he be proportionally pious and active, the better will he be qualified. Cicero says "An orator ought to be a~~n~~ universal scholar". Among the greatest intelectual qualifications always necessary to the minister are the following.

First – A knowledge of the sacred Scriptures in their original languages. As a minister of the Gospel professedly undertakes to expound the word of God. and not mearly a human and falible translation of it, It is evident and necessary that he should be able, at least, to read that word–

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Second — A Systematic Knowledge of Theology - Doctrinal - Experimental and Practical.

As the principal portion of evry sermon must consist of matter drawn from one or other of these departments of truth, it is evident that they ought to claim the Special attention of the candidate for the ministry. Nor should the study of them be confined to the five years of his Theological life, but they should be the daily subjects of the ministers thoughts and Study. Those aspects of this Science which relate to the interests relations and duties of the —

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Fourth – Good mental discipline, This is most important to the respectability and Success of the Christian Minister, With this view, as well as for other reasons, the Study of Psycology is of the greatest importance, A man, whose mind has been well drilled in that science cannot (Easily) produce an illogically arranged piece of composition,

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Sixth – Some knowledge of music is exceedingly desireable to a minister of the Gospel. Much of the solemnity and effect of the worship of God depends on the character of the singing. Evry minister should, therefore, study the subject and aid in the selection of tunes. In ministerial exercises, especially at funerals, it will depend on the minister to conduct the singing.

III. Moral Qualifications,

First – Genuine Piety – This is essential to the Christian preacher as well as to the pastor, as spiritual guide and Shepard. But piety is also necessary to him as a public speaker. Even Cicero, though unenlightened by the Gospel, said, that the moral character of the orator exerts an immense influence on his hearers. He says – "Quod soli & omnibus eloquentiam, virtutem ac sapientiam esse dixerunt, Que quo major est vis, hoc est magis probitate jungenda, summaque prudentia,

-quarcum virtutum Expertibus, si dicendi copiam tradiderimus, non eos quandum oratores Effecimus sed furentibus quaedam arma dederimus;" Piety gives a holy unction to the awful messages which he presents. It confers a deep sense of self-conviction which reaches the hearers heart. and greatly enhances the effect of his ministrations. Nothing is more repugnant, than a cold delivery. It is only the truly *pious* minister, that has any idea of the value of the soul. and therefore he alone can feel an ardent desire for their salvation. The pious preacher alone can understand the message. which he is to deliver; for the *natural* man understandeth not the things of the Spirit. Piety in the preacher will also exert an important influence in the selection of his subjects. If he selects intellectual subjects. Biblical Theology and Archeology will furnish him with matter, and his discourses may thus be interesting to his people, but furnish little food for the soul, and tend but little to Edification. He therefore that would be *first* - *Theo Dicactos* - should be more pious. than others. as he possesses more knowledge.

Second - A knowledge of human nature, (or of men and manners). This is necessary to enable the preacher to adduce proofs adapted to all, the audience and will enable him to touch all the chords of feeling and action and thus excite them to act according to his advice.

Third -- Benevolence, Enterprise and Industry.

The preacher should posess untiring diligence and pursue his studies after he leaves the consecrated walls of his "Alma Mater". He should make a selection of the most important studies - for "Art is long and life is short." "Ars est longa, et vita brevis". He should continue through life first to study the Scriptures, and then other standard works on the principal parts of Theological Science. E.g. Doctrinal, Experimental and Practical Theology, Standard Sermons and books of a devotional character. Afterwards, in hours of relaxation, he may examine periodicals and other light Theological works. "Neglect not the gift that is in thee." said St. Paul to Timothy, his son in the faith, and as I would most affectionately say to you. If you desire to be useful and successful preachers, you must be habitually industrious in your preparations for the pulpit.

Fourth -- A willingness to bear the cross.

The Saviour has told us, "it is enough for the disciple that he be as his teacher, and the servant that he be as his master." If the enemies of the truth opposed and persecuted the master, it is natural to expect, they will do the same to his faithful servants. And ordinarily the faithful minister must expect a goodly share of mortifications and trials -

-in some instances from direct opposition, more frequently, however, and sometimes daily, from the ingratitude, contractedness, the suspicion and the slanders of some within as well as without the church. In most instances it will be his duty to bear these things in silence and return good for evil. Hence Luther, who was distinguished for his knowledge of human nature, specified it as one of the necessary qualifications of a good minister, "Dasz er sich von jeder man müsse vixeren und geheyen lassen". Opportunities of special usefulness are often attended with special opposition and trials, as we are taught by the example of the Apostle Paul. "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries". II Cor. XVI. 8-9. From this it is evident that even Paul looked for the guidance of providence, and that he tarried longest at those places, where there were special prospects of usefulness.

Selection of Suitable Subjects for the Pulpit.

When we consider the immense mass, and almost endless variety of subjects discussed in the sacred volume, and reflect how much more intimately some of them are connected with the plan of salvation, than others, it becomes a point of considerable moment and some difficulty to select from the abundant treasure of divine truth, such portions as are best adapted to promote the salvation of those, who are committed to the preacher's charge, Third – Benevolence, Enterprise and Industry.

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Rule I. *All the most important subjects in every department of Christian Theology may, on suitable occasions, be proper topics for discussion in the pulpit, but only those which can be properly termed the most important.*

Therefore the prominent doctrines of the Christian religion are suitable subjects. Nevertheless —

a) It would not be proper to treat of the metaphysical aspects of these doctrines. By metaphysical aspect, (a term so often used but seldom understood) we mean those relations and aspects of any subject or doctrine, of which the perceptions of the-

-human mind are indistinct, and the evidences of which are so remote or obscure, that when affirmed or discussed, the mind can scarcely perceive the truth or falacy of them. Discussions of this kind will not convert the sinner, nor edify the saint, and therefore should rarely if ever be introduced into the sacred desk. This is the judgement of the wisest and best ministers of our land, and few except young and undisciplined minds will feel inclined to pursue a different course. It is said of Dr Dwight, that he was once called upon by a young clergyman, who inquired the best method of discussing any difficult and abstract point in Mental Philosophy, on which he was preparing a sermon. The Dr replied significantly- "I cant give you any information on the subject. I am not familiar with such topics. I learn them from Young men."

b) Not the useless speculations of the scholastics, or unrevealed topics. E.g. The peculiar character, locality &c. of the Eternal world, nor the question whether angels are local or illocal, or whether they have bodies.

c) We should not introduce into the pulpit party politics state or national. But the duties of civil officers and such general views as all admit, but few practice, may occasionally be introduced especially on days of public fasting and prayer, thanksgiving days and public celebrations

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It is very proper to improve such occasions provided it is done judiciously. So as not to give just cause of offence. In general, Sermons on those occasions should inculcate what may be styled - Morality of Politics - or the moral qualifications of civil rulers. The scriptures abound in passages inculcating the moral duties of civil rulers, and there is no reason why ministers should not state them, Apostles and Prophets stood before Kings and Princes, made a Felix tremble on the throne, and a David feel the truth of the charge. "Thou art the man". Why then should ministers of our own day neglect to inculcate the specific moral duties of rulers, perticularly on such occasions?

d) Nor should the minister introduce discussions on agriculture into the pulpit, as one did in former times.

e) Nor on Medicine. In the year 1752 the Bishop of Worcester preached on innoculation to prevent the small-pox, and in the second part of his discourse, he discussed the symptoms and management of the fever attending the disease. Such advise it may be proper for a minister to give to the people of his charge, if they have no Physician, but only at a meeting called for that purpose during the week, in an address but not in a Sabeth Sermon.

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9) But the grand doctrines of the Gospel. i.e. Those doctrines of which we find a collection in the "Popular Theology". From which all topics of a merely speculative character should be excluded. which are found in older systems of dogmatics, and even those aspects of them which constitute natural religion should be introduced only on suitable occasions, and never form the larger part of the discourse. Their introduction as auxilliaries and proofs of revealed religion tends to confer variety and interest on the discussions of the pulpit. and their harmoney with revelation makes the evidence conclusive and salutary.

Rule II. The prominent topics of Christian Experience and duty may properly be introduced, as subjects for discussion, into the pulpit. These are properly embraced also in the instructions of the preacher. This is perhaps the most comprehensive and fruitful branch of Theological Truth for pulpit discourses. You are aware of the precise boundaries, which are affixed to practical and Experimental Theology. As to duties as destinguished from Experience.

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a) The Law of ~~L~~ God, its extent. its spirituality. its justice. its sanctions and the grounds of our obligations to obedience.

b) The principal duties and virtues enjoined by the Law, such as love to God, and love to man, the various duties of Christian benevolence. the support of the legitimate charitable institutions of the day. Bible Societies. Tract. Missionary, Sabbath-School. Education and other similar Societies. The observance of the Lords day and in short of all the entire decalogue.

c) The principal items of Christian Experience as enumerated in the Popular Theology, under "changes wrought by the Spirit of God through the means of grace on the mind of the sinner, in preparing him for heaven". Such are the articles concerning the Gospel call, its incipient effects on the sinner, conviction - penitence - repentance, sanctification. On this subject we would recommend the practical writings of Doddridge. Baxter. Bunion. Davies' Sermons, Arndt's "True Christianity. Porsts. "Theologica viatorum Practica" and many of the publications of the American Tract Society.

Rule III. Cardinal points of controversial Theology.

It has not unfrequently been maintained that the topic of Christian Polemics ought to be excluded from the sacred desk. and that they should certainly never be resorted to unless under circumstances of a peculiar character, cannot be disputed, as the example of our saviour and his apostles evince. Math, 22: 24. Acts 18: 26. Ministers are earnestly charged to contend for the faith once delivered to the saints. Paul directed Titus to ordain for the christian ministry only such men as had, in connection with other qualifications, also the ability by sound doctrine both to exhort and convince gainsayers. Titus 1: 9. A large portion of Luther's sermons are polemical, because the peculiarity of his situation, and the nature of the great work to which the Lord had called him, made it necessary. At present these cases are very rare and when they do occur special efforts should be expended in preparation. No controversy, however. should be introduced into the pulpit, unless it be of special importance, Of this class are the following.

First - The controversy with the Deists comprising the evidences of christianity. On this subject the following works are recommended. "Leslie's Short Method with the Deists". "Watson's reply to Paine and letters to Gibbon". "Nelson on Infidelity". "The Jews Letters to Voltaire". "Horn's Introduction". "Horn versus the Deists".

Second - The Socinian controversy. Socinians deny the divinity of Christ. On this subject we recommend - Dr. Prof. Stuarts "Letters to Dr Channing."

The former embraces those actions which we are to perform, and the latter those changes of heart which the Scriptures demand. These two departments are, however, nearly related to each other, and therefore the same sermon will frequently embrace both. Among the duties, or subjects of duty, are –

a) The Law of God, its extent, its spirituality, its justice, its sanctions and the grounds of our obligations to obedience.

b) The principal duties and virtues enjoined by the Law. Such as love to God, and love to man, the various duties of Christian benevolence, the support of the legitimate charitable institutions of the day. Bible Societies, Tract, Missionary, Sabeth-School, Education and other similar Societies. The observance of the lords day and in short of all the entire decalogue.

c) The principal items of Christian Experience as enumerated in the Popular Theology, under "changes wrought by the Spirit of God through the means of grace on the mind of the sinner, in preparing him for heaven". Such are the articles concerning the Gospel call, its incipient effects on the sinner, conviction – penitence – repentance, sanctification. On this subject we would recommend the practical writings of Doddridge, Baxter, Bunion, Davies' Sermons, Arndt's "True Christianity," Persto. "Theologica viatorum Practica", and many of the publications of the American Tract Society.

Rule III. Cardinal points of Controversial Theology.

It has not unfrequently been maintained that the topic of Christian Polemics ought to be excluded from the sacred desk. and that they should certainly never be resorted to unless under circumstances of a peculiar character, cannot be disputed, as the example of our saviour and his Apostles evince. Math, 22: 24. Acts 18: 26. Ministers are earnestly charged to contend for the faith once delivered to the saints. Paul directed Titus to ordain for the christian ministry only such men as had, in connection with other qualifications, also the ability by sound doctrine both to exhort and convince gainsayers. Titus 1: 9. A large portion of Luther's sermons are polemical, because the peculiarity of his situation, and the nature of the great work to which the Lord had called him, made it necessary. At present these cases are very rare and when they do occur special efforts should be expended in preparation. No controversy, however, should be introduced into the pulpit, unless it be of special importance, Of this class are the following.

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Dr Woods "Letters to Unitarians". "Wardlow's discourses on the Socinian controversy". Horsely. "Stuart on the Old Testament". "Stoors Dogmatica"

Third – The controversy on Universalism. On this subject we recommend. "Universalism Exposed and refuted". by Smith. "Parker's discourses". "Edwards against Chauncy." also the "desertations of Rambach and Mosheim".

Fourth – The Roman controversy. This is daily growing in importance, as the Romanists are rapidly extending their influence amongst us. vide – Horn's "Tracts Romanism". "Brownlee's controversies", and his "Papacy the enemy of civil Liberty". "Letters by Kirwin". The last and most valuable work is the "Protestant". 2 vol. published in England. Also Faber's "Difficulties of Romanism".

Fifth – The Baptist controversy. vide – Edwards. Pond. Woods. Stuart. Kurtz and Miller.

Sixth – Episcopacy. Coleman's – "Apostolical and Primitive Church", "Mason on Episcopacy". Barnes on the "Apostolic church". "Puseyism" – Dr Stoors Mysteries Revealed.

Rule IV. Select aspects of Church government and pastoral Theology.

Church government ought to be discussed pretty fully because the spirituality of church members is influenced much by their impressions of peculiar obligations and priviledges.

Let therefore the constitution of the Christian church, its officers, its powers of admissions and excommunications. The question - Who are members? What are their duties and priviledges. &c. be discussed. We have at ~~least~~ Knowledge of at least one revival of ~~revival~~ religion resulting from a ~~Sermon~~ series of Sermons, delivered on this Subjects. In pastoral Theology the following subjects may when necessary be introduced,

a) What kind of preaching a faithful minister ought to exhibit.
b) What a congregation may, and what they may not expect from their Pastor.
c) Among the subject of Pastoral Theology, on which the minds of the hearers are believed to be incorrect, and their demands upon the minister, such as cannot be met. In preparing discourses on all ~~subjects~~ these Subjects much additional interest may be given by selecting themes of peculiar interest - vide - Balwins - "Themes and Texts for the Pulpit." By examining volumes of Sermons may good themes may be found. Evry minister should keep a place in his common-place book for texts and themes, which he may meet with in his reading. By this means he will acquire an interesting collection of Themes and Texts.

Special Rules for the choice of Subjects.

It is an obvious and important fact in the history of the human mind, that the more immediately the Subject of pulpit discussions is related to the subjects, which at the ~~[illegible]~~ time occupy the attention of the congregation generally.

– the greater will be the attention with which the Preacher will be heard, and the rediness with which the Statements will be received. More general and abstract statements are uninteresting, whilst particular circumstances and occasions enlist the attention and are heard with Special interest. It is therefore important to improve passing Events for interest and usefulness. This brings your pulpit ministrations into immediate contact with the occurrances of the day. Besides your people will Expect your judgement on all suitable subjects. The several particular circumstances, which call your attention, are the following.

Rule II. The preachers peculiar relation to his hearers, ought in some measure, to determine the choice of subjects.

This gives occasion for what are called Introductory and valedictory Sermons.

a) Introductory Sermons. The Entrance of a minister on a Special charge cannot fail to be an occasion of solicitude to Every pious Servant of Christ. The relation so recently formed between him and the people of his future charge, Engage the attention of his people generally. The pious are anxious to hear the views of the future Shepard of their souls, and wish to ascertain whether he will assist them in finding the way to heaven. Those of the world listen to form an opinion of a mans litterary attainments –

-and anticipate the Kind of Entertainments, Scientific, Litterary and historical, which they may expect from Sabbath to Sabbath. It is obvious, from all these circumstances and considerations, that very deliberate and peculiar preparations ought to be made for Introductory Sermons. The Subjects suitable for such an occasion are the following, viz- "The nature of the Pastoral relation", "The reciprocal duties ~~duties~~ of minister and people", "The difficulties of the ministerial office", "The ministers dependance upon God for success, and upon the cooperation and prayers of the pious members." Texts- Heb. 13:17. 2d Tim. 4:5. Eph. 3:8, Acts 18:9-10. Rom. 15:29-30. 1st Cor. 2:1-5. 2d Cor. 4:5.

b) Valedictories. These occasions are fraught with peculiar interest and excitement. When the Pastoral relation has existed even for a short time, and its duties have been discharged with any tolerable degree of fidelity, it must have been productive of attachments and associations the most endearing. The rupture of this constitutes a period of deep interest alike to pastor and people, and confers an importance on parting admonitions and instructions far greater than ordinary discourses. For such occasions the minister should prepare himself with much care. It is proper to discuss the prominent circumstances which attended and characterized his pastoral relations, the marks of divine favour, and an admonition to prepare for a final account of these relations at the day of Judgement, or instructions how to make that relation useful even after it has been dissolved.

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Rule II. The peculiar State of the congregation Should Exert an important influence on the choice of Subjects.

Some preachers select their subjects as if they desired merely to fill up the hour, or such subjects as will cost them little labour, not considering whether they are adapted to the peculiar state of the hearers or not. The Sepperate the duties of Pastor and Preacher. forgetting that it is their duty to awaken sinners and edify Saints. Such however is not the case with the faithful minister, for he clearly sees that his life is too Short to justify him in the use of subjects foreign to the wants of his congregation. It would be well to form an ideal of what a christian congregation ought to be, and then take up one point or topic after another, and improve them to the formation of such a congregation. He should not imitate the Medical Empiric, who, ignorant of the real state of his patient, will administer medicines at random. but, like a faithful physician, he should seek to acquent himself with the actual condition and wants of his people. If there is nothing of special interest in your congregation, and any individual case occurs. which is of interest such as a case of affliction, or special temptation, or special crime; or special providence. these may properly direct to the choice of a subject having a direct bearing on them. but not being personal.

The Subjects Selected Should in general should be those which are adapted to the great mass of the congregation particularly the church members.

First - Seasons of Contention and strife. This is a difficult and responsible occasion, because the minds of the parties among the hearers are so excited, that they are prejudiced. Here the minister should inculcate the duty of forbearance, forgiveness and peacemaking, and its connection with the character of the true christian, and the liability of the best men to Err on this Subject. He must be careful to avoid partiality himself, which is a difficult task.

Second - Times of Spiritual Coldness and indifference.

At such a time Evry faithful Servant of christ will desire that multitudes, yea that Evry sinner in the ~~ch~~ charge, may be awakened and converted. i.e. He will desire a revival of religion, for a revival of religion is nothing different in kind, but only in Extent from individual conversions. The Selection of Subjects for Sermons Should have an immediate reference to this End. He Should preach for some time on the nature, Evidences, guilt and ~~alleniation from God~~ degree of alleniation from God. On the nature, Extent and Spirituality of the divine laws, and on the benevolence of God in nature and Especially in the gift of his Son. On the guilt of ~~neglecting the Saviour~~ rejecting the Saviour, on the helplessness of the sinner, on the certainty of his final doom.

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— also on the prevailing evils of the day. worldly mindedness. profanity. licentiousness. Sabbath desecration &c. &c. &c.

Third — Seasons of Revival. If it please God to bestow special blessings on your labours (and this you have reason to expect, if you have by special efforts sought it in the right way) you will have what is called a revival of religion. The nature of such a revival. the means of producing it and the manner of conducting it. the rules for personal intercourse with its subjects and the dangers to be guarded against are fully discussed in pastoral Theology. What claims our attention at this time is the appropriate topics for the pulpit.

a) In seasons of revival be careful to avoid all controversial themes.

b) Avoid all abstract topics of doctrinal discussion.

c) Be not in hast to present the consolations of the Gospel. If cases occur at an early day, which need comfort. it is better to give it in private. The great danger is that of superficial conversions, of premature consolation. of speaking peace before the Spirit of God has released the soul from condemnation.

d) Let the greater part of your discourses be on subjects calculated to extend and deepen the work. E.g. The Evidences of human depravity; the nature; odiousness. guilt and consequences of sin. The inability of man himself to obtain the least favour of God.

– the justice of God in the condemnation of the Sinner. Especially in his voluntary rejection of Christ. the danger of the perverse Sinner's being given up to judicial blindness. the fearfulness of falling into the hands of the living God. the guilt and danger of procrastination, and occasionally the plan of salvation through Christ. and also the provision of God for repenting Sinners. On this subject we will give the testimony of that eminent man of God. Edwards. under whose preaching at Northampton, during a Special season of revival. more than three hundred Souls were converted. in Six months. He says – "I think I have found that no discourses have been more remarkably blessed, than those in which God's absolute Sovereignty, in regard to the salvation of Sinners, and the just liberty with regard to answering the prayers and prospering the pains of the natural man in continuing such, have been insisted on. I have never found so much fruit from any portion, as from a sermon on Rom. 3:19." Endeavouring to show that it would be right for God to cast off, and forever reject the mere natural man";

Rule III. Ecclesiastical Festivals.

On such occasions as Christmas, New Year. Good Friday. Easter. Ascension day. Whitsuntide &c. Whilst we object to that host of festivals. which exist in the Romish church. Yet we would urge the importance of observing these.

First – Appropriate sermons should be preached –

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– chiefly of an historical character: therefore more than ordinary preparation will be required.

Second – The theme should always be some prominent aspect of the subject, in commemoration of which, the day was appointed.

Third – Though these sermons ought to be historical, they should always be made to bear on Christian practice and doctrine. Inferences doctrinal. Experimental and practical should always be interwoven.

Fourth – These festivals ought not to be represented as of divine appointment. Yet the propriety and advantage of their observance ought to be proven from the nature of the case. and from the circumstance, that as Christianity is based on prominent facts in the Saviours life. it is all important that the people be well instructed on these topics.

Rule IV. Civil Festivals.

Such as the "Fourth of July", "Twenty Second of February", and days of fasting, prayer and humiliation, or peace celebrations appointed by government. Here the following rules ought to be observed.

First – The preacher should lay out his whole strength and make the best of an occasion, on which he has before him some annual hearers. Politicians and men of the world of Every grade. some of whome Entertain but little regard for religion are present, and we should Embrace the opportunity to do them all the good we can.

Second - The principle rules for sermons on Ecclesiastical Festivals are also applicable to these discourses.

Third - Suitable subjects for such discourses are the following,

a) Direct historical discussions of the event contemplated by the appointment of the day. (The rules for these discussions are given in the lecture on historical sermons)

b) The theme may present that event in the light or connection with some christian doctrine or duty - as - The providence of God as exhibited in the American Revolution, or - The goodness of God in the restoration of Peace. On the general principle which should regulate us in religious discourses on political occasions, we refer to our sermon on the "Christian Pulpit", where you will find the rules laid down, as to what we should and should not preach on such occasions.

Rule V. Funeral Occasions.

The first Christians buried their dead without their towns and cities. In the fourth century when Emperors died, Bishops began to have their remains deposited in the churches, and hence arose the custom of grave-yards in the vicinity of churches. This custom we regard as injudicious and prejudicial the health of the worshipers. In almost all the capitals of Germany, the remains of their Kings were preserved in Sarcophagi in one end of the church. In England the dead were deposited in one part of Westminster Abbey. Funeral ceremonies of a religious nature have been customary among most civilized nations. Christians from the begining buried their dead with religious ceremony.

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Funeral Sermons are becoming of late more and more neglected, and it is probable because the matter has been carried to extremes in many cases. and thus the labours of the minister rendered insupportable. Short discourses of 15 or 20 minutes, we cannot but regard as highly useful. They may be delivered either in the church or at the house of the deceased. In reference to funeral Sermons observe the following rules.

First - The Christian Minister should always remember that he is addressing the living and not the dead. The deceased individual is therefore not ordinarily the subject of discourse.

Second - The topics of the discourse should be one of the many doctrines or duties. the truths and importance of which death has a tendency in general to inculcate. and the Preacher should select that one of those doctrines or duties, which is most appropriate to the present condition of his audience, or which is most expressly taught by the peculiar circumstances of the individual, whose death has brought them together.

Third - Never present the deceased as an example or praise his life unless his claims to such a distinction is conceded by all. and even when praise is bestowed. it should be given in qualified terms.

Fourth - Never abuse the dead. De Mortuis nil nisi bonum" is a maxim which even the preacher should in most cases observe. Yet the death of the wicked ought to be improved by discussing the evil consequences of sin-in its various forms. Always select a subject adapted to the circumstances of the occasion, and often to the character of the deceased, whether good or bad. But discuss it without making any allusion or application of it to the dead. The audience is ever ready to do that for themselves, and their application should be, in a manner, forestalled by requesting them to apply the text to the examination of their own hearts.

Rule VI. On preaching in a Strange Pulpit.

First - If the state of the congregation be unknown to you, select your subject and preach according to the same principles as if you were in your own pulpit.

Second - If unknown do not select a curious or knotty question, as if you wished to make a display of your knowledge or learning.

On the different methods of treating a subject and of the different kinds of Sermons in general.

The practice of useing texts was derived from Jewish church, in which it was customary, especially after their return from the Babylonish captivity, first to read and explain the law, and after the days of Antiochus Epiphanes also the Prophets, by selection - vide - Luke 4:16-17. Acts 13:15-27. and 15:21. 2d Cor. 3:15. The public reading of the Scriptures was performed in the earliest ages by the presbiters and afterwards by the deacons. Sometimes also by the catechists, and still later, as Cyprian informs us, by persons appointed for that purpose, called Lectionarii. In some places their reading was not confined to the Scriptures.

— but other good books were also read, such as the "apocrypha", and biographies of destinguished saints and martyrs, but the scriptures were read in regular course. As Early as the time of Augustine (A.D. 354-430) particular portions of scripture were assigned to be read on festive occasions. E.g. On Easter the account of the ressurection, On Good-Friday the history of the Passion, between Easter and Whitsuntide, the Acts and Revelation of St. John. and during the passion week Job and Jonah. In some churches it was customary to read portions only of the New Testament, such was the case at Rome for nearly four centuries. Spener, who lived in the earliest part of the eighteenth century, says, that a particular Lectionarius was appointed at an early date. Jerome has been improperly regarded as the author of this practice, but a Lectionarius had been appointed for the church at Vienna in Gaul by Claudian Mamucious, A.D. 480. and by Museus in 458. for the church at Marsailles. In the sixth century a particular and more extended one was provided, and in the ninth century the regular reading of the Gospels was required by all preachers. Speaking of these Gospels and Epistles, that Eminent man of God Spener, at the commencement of the last century, uses the following language, "How heartily do I wish that we had never introduced the use of the 'Pericopé Evangelicé', into our churches, but had either allowed a free choice —

-or taken the Epistles instead of the Gospels, as our chief texts. for it cannot be denied, that if we wish to discuss the chief topics, which belong to Christianity, the prescribed portion of the Gospels afford us very little occasion to do so, but many subjects have to be forced in incidentally, yea. often dragged in as it were by the hair". In this country and in England where ministers are not confined to any portion of Scripture it is customary to select short texts and often but a single verse. This originated in part from the modern division of the Bible into verses instead of paragraphs. as had before been the case. The use of texts, it is well known, is not commanded in Scripture, nor is it necessary in evry case to employ this method, Our Saviour seldom spoke from any particular ~~portion~~ texts of the old Testament. Some of the Christian Fathers, as Theodoret, did not. And Luther also in his eight discourses against Carlstadt did not use a text. although on ordinary occasions he usually did. Texts are not absolutely necessary. yet as a general rule the practice is certainly a good one, because as the Bible contains that Gospel; which the minister is commanded to preach to evry creature, and as it is the only rule of faith and practice, there is an evident propriety of making a portion of it the object of our special attention in evry sermon. A well selected text. moreover. which expresses the substance of the whole sermon in a few words, tends to impress the contents of a discourse more deeply on the minds of the hearers. and such a text also gives the weight of divine authority to the instructions delivered upon it. ——

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After suitable subjects have been chosen, the following rules may be of use in enabling you to choose texts adapted to these subjects.

Rule I. The text should be adapted to the matter and subject, which the preacher wishes to discuss, and it should contain the subject by legitimate Exegesis

It is desireable that the general scope of the text should be the very subject contained in the sermon. No accommodation ought to be practiced neither — — —

a) By Spiritualizing. The best art says Luther is "Tradere Scripturam simplici sensu". It is the litteral sense that affords instruction &c. To play with allegories is dangerous in Christian life, and doctrine, and therefore it is better to abide by the litteral import of the text, otherwise we may give occasion to slanderers to scoff, as though our doctrine were of fanciful interpretation.

b) Nor to wrest the text, by arbitrary discription, from the context, to procure a suitable injunction, as in the passage. "Whatsoever is not of faith is sin". Here we would suppose that the idea conveyed is, that without justifying faith all our acts are sinful, but on examination of the context, we find that the Apostle means conviction of duty, that we are convinced it is wrong.

c) Nor should you practice accommodation by a play of words, as in Rowland Hill's discourses on "Let him that is on the house top not come down". Such things are unnecessary, for the Bible if rightly examined contains appropriate texts for every supposable case.

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Rule II. The text should clearly contain the subject discussed and not require a learned disquisition to convince the hearers, that it does contain it.

All the advantages of having a text are lost, when the text does not contain the matter of the discourse founded on it.

Rule III. The text should not be too long nor contain too much [illegible] heterogeneous matter.

This is destructive of unity. When there is a multitude of individual texts, the mind is diverted from one to the other, It diminishes the favourable impression which the sermon would naturally make, and produces confusion in the minds of the hearers.

Rule IV. A text ought to be very short, unless it consists of some brief proposition thus found in Scripture.

In not a few published discourses the sermon is based on an entire paragraph of Scripture. whilst the last, or some other single verse, is quoted, as the text. and in some instances only a few words. This is in most cases an error. For if the discourses partake of analytic. synthetic or lecture character, the portion of Scripture actually discussed should be professedly adopted as the text. Sometimes the verse will contain the substance or argument of the whole paragraph, Such verses may be be used as an entire text and are very good. The practice of taking a single word or two is an artifice often employed by men of inferior tast. to make their-audience stare, and to show them how long a sermon they can preach on so short a text. A preacher in England made "And" the head of his discourse. Another had "Jehovah jirah" as a text. Another the particle "But".

Rule V. There should be nothing witty or laughable in a text.

Such a text would be inconsistent with the design of the holy office. unworthy of the dignity of the pulpit, and the grand object which every faithful minister has in view. Thus when John Sobieski, King of Poland, in 1683. entered the church of Vienna, after having conquered the Grand Vizier of the Turks; the preacher chose for his text the words. "There was a man sent from God. whose name was John." in allusion to the King of Poland. who had delivered the city. Shortly after Pitt was placed at the head of the British, he visited Cambridge, where he had been educated. On his arrival numerous applicants for office crowded around him paying their respects. On Sabbath a procession was formed and Pitt was conducted to the house of worship. The audience was not a little amused to hear the preacher announce for his text - John 6: 9. "There is a lad here, who has five barly loaves and two little fishes, but what are they among so many?"

Rule VI. When called upon to preach in a strange pulpit or place. choose some general text, unless there is something peculiar in the circumstances under which you are invited.

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Rule VI. When called upon to preach in a strange pulpit or place, choose some general text, unless there is something peculiar in the circumstances under which you are invited.

Select your text according to the general rules of the former lecture.

Classification of Texts.

The classification of texts as well as the different mode of discussing them, are topics on which homiletical writers generally have given us but a few and at best but very confused ideas, and which are really not without some difficulty. The texts of the Scriptures are so exceedingly various, and often complex and diversified in their character. that a perfect classification of them is difficult. Yet by discriminating between the diversity of Style and that of Matter, the outward from the inward substance, we may obtain satisfactory views for the practical purposes of the preacher.

Rule I. In regard to their form or Style of language all texts may be divided into two classes, Litteral and Figurative.

As it will be unreasonable to make the mere Style of a text the subject matter of a Sermon on it. it seems Evidently improper to make a classification on the same ground. Therefore all texts ought to be classified according to the subject matter contained in them. Let the following rule be observed in regard to figurative texts.

Rule - Ascertain what is the subject matter taught in the figurative language, and classify the texts by their subjects.

This rule does not indeed apply to the typical or parabolical texts, because their figurative character consists, not so much in the language employed, as in the actions or incidents themselves, which are described in litteral terms. Their figure is therefore real, and not verbal, a figure of the thing and not of the words.

Rule II. In regard to their Subject matter, all texts may be refered to the following seven classes - viz - Doctrinal, Practical. Experimental. Historical. Prophetic. Parabolic and Typical.

It is true in the classifications parabolical and typical may also said to be figurative. and. in regard to the Subject contained in them, they may be brought under previous classes. Yet as remarked before their figurative character is not verbal but real. i. e. it is not based mearly on the language, but on the very & truths, or facts. which they convey the case is therefore different. It is therefore so Essential a part of the text, as to require particular discussion, and consequently the body of the sermon ~~of~~ on typical and parabolical texts is usually taken ~~[illegible]~~ up in Explaining and Enforcing the meaning and application of their figures.

Doctrinal Texts - Of this class are all the proof passages, or "dicta classica", which are most freaquently seen in Systems of doctrinal Theology. But there are thousands of other passages, in the Scriptures, which are doctrinal in themselves, though not generally so explicit as those which are selected as proof texts in dogmatics.

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The methods of discussion adapted to these texts are according to the modes ~~of~~ discussed ~~in~~ in future lectures. viz - Explication, Argumentation, Hortation and sometimes Narration.

Practical Texts - These embrace all those texts which discuss some items of Christian duty. A good selection of the most explicit may be found in Systems of "Theologia Moralis". Yet every minister can make selections for himself. Any text which discusses any christian duty belongs to this class. The commandments are preeminently of this class. and any other passage of scripture enjoining any of those precepts. Argumentation and Hortation should most generally form the body of the discourse on such texts, although Explication is sometimes required.

Experimental Texts - This class embraces all the passages, which describe the changes of the heart and feelings, which every individual must experience in his transition from a careless sinner to a true christian believer and finally to a sanctified state. Of this class such as the following. Rom. 8: 16. and 5: 5. Gal. 5: 25. 2d Cor. 5: 17. In discussing Experimental texts argumentation is not often required, but the body of the discourse will appropriately consist of Explication, by way of deffinition, analysis, Exemplification &c. &c.

Historical Texts - (Including Biography). These texts are more or less extended, as we design the sermon to treat of the continuous history of a single individual or nation, or of a single incident in that history. But this difference of design does not always decide the length of the passage in the selection. Occasionally the description may occupy an entire chapter. E.g. the sacrafice of Isaac by Abraham. It is profitable alike to minister and people to discuss consecutively the history of God's people in the Old Testament Church. taking care to make copious and practicable improvements. See Edwards history of the Redemption. Townsend's New Testament chronologically arranged. Sermons on historical texts must of course consist chiefly of Narration. yet Explication and argumentation will be occasionally required. Especially when passages of difficult interpretation occur. Hortation, by way of practical improvement, must not be neglected.

Prophetical Texts - The sacred volume affords a large number of interesting and useful texts of this class. Caution should always be observed by the preacher not to select such as are obscure, and whose actual completion is involved in some doubt. A larger portion of Explication is necessary in sermons on prophetical texts, than on others. The peculiar prophetic phraseology, its various symbols - figures &c. must be explained, and the circumstances of its completion. Elucidated. Narration, argumentation and hortation are also necessary parts of these discourses.

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Typical Texts — These require much explication, some argumentation and especially hortation. Great diversity of opinion has prevailed on the question, as to what portion of scripture should be considered Typical, as well as the best mode of interpreting them. We give the following rules.

Rule 1 *We should regard and treat no passage as Typical in the old Testament, unless it be so represented in the* ~~[illegible]~~ *New Testament, or unless the New Testament compares its incidents to each other in fact.*

On this subject different writers have run into opposite extremes. Grotius explained away a great part of the acknowledged types of the Old Testament. Cocceius and his followers multiplied them to a —

-rediculus extreme. and hence arose the popular saying: "Grotius finds Christ nowhere in the old Testament. and Coccius finds him every where". Longius a German Commentator, of no mean fame, in the early part of the last century, has a desertation on the 45th Psalm. in which he makes the music of the Old Testament a type of Christ.

Rule II. The nature and circumstances of the type must be accurately and fully set forth.

Rule III. The points of semblence must not be unduly multiplied, even in acknowledged types.

Thus the New Testament represents the high priest as a type of Christ, but does not pronounce his garments, breastplate, bells &c. typical.

Rule IV. Practical instruction should in all cases be deduced, either in connection with each part. as a separate head, or in conclusion.

Invention, or preliminary treatment of a text in order to collect facts or materials for a sermon.

One of the most important qualifications of an able. interesting and instructive preacher is a fruitful. inventive genius. which enables him to give life. body and variety to his discourses. and tends as much as any other single thing to command respect and rivit the attention of the hearers. It is therefore of the utmost importance that the student be instructed how to improve his inventive powers. Invention when philosophically examined seems to be a superior faculty—

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Rules for preparing Sermons.

Of the following eleven rules, ten are designed to aid the preacher in original thinking, whilst the last only has reference to useing the thoughts of others.

A preliminary and general rule. It is customary for preachers to implore the aid of the Spirit in the public delivery of their sermons, but it is equally proper that they should do so in their private preparations. Schoetgen says—"Omne opus orando incipe." Like Moses, you should converse with God before you speak to your people.

It will give a doctrinal direction to all your thoughts, and confer a moral dignity that must be felt by all your hearers.

Rule II. Examine your text in the original languages of the ~~Scrip~~ Scriptures.

All versions are from the nature of the case often important. and do not represent the exact ideas of the original. Idioms in the language are sometimes of such a nature, that they cannot be exactly translated into another without circumlocution. Some words in our language have no corresponding words in another, and vica versa. E.g. The coins, weights, officers, rites, ceremonies &c. of one nation have no parallels in another. Sometimes the translators may misapprehend the meaning of a phrase or word. It is in all cases the duty of the preacher to present the whole truth to his hearers. On the subject of the defect of our language - vide - "Cambell's Gospels." 2d Vol. 8th dissertation. As an aid in examining the original languages of Scripture consult Gesenius Hebrew Lexicon, and ~~H~~ Schleusner's Greek Lexicon. De Witte and Stoltz's translations are among the best. Whatever items of information are furnished by this examination should be noted on a slip of paper, for whilst examining different works and commentaries trains of thought may be suggested, which if not thus preserved, cannot be recalled.

Rule III. Examine the context and ascertain the scope of your text.

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All versions are from the nature of the case often important. and do not represent the exact ideas of the original. Idioms in the language are sometimes of such a nature, that they cannot be exactly translated into another without circumlocution. Some words in our language have no corresponding words in another, and vica versa. E.g. The coins, weights, officers, rites, ceremonies &c. of one nation have no paralells in another. Sometimes the translators may misapprehend the meaning of a phrase or word. It is in all cases the duty of the preacher to present the whole truth to his hearers. On the subject of the defect of our language - vide - "Cambell's Gospels." 2d Vol. 8th dessertation. As an aid in examining the original languages of Scripture consult Gesenius' Hebrew Lexicon, and ~~S~~ Schleusner's Greek Lexicon. De Witte and Stoltz's translations are among the best. Whatever items of information are furnished by this examination should be noted on a slip of paper, for whilst examining different works and commentaries trains of thought may be suggested, which if not thus preserved, cannot be recalled.

Rule III. Examine the context and ascertain the scope of your text.

The whole paragraph of which your text is a part should be read and the train of reasoning clearly observed. In this we should trust to the dictate of common-sense, rather than to commentaries. The scope thus ascertained will often throw important light upon the text.

Rule III. Examine the most important ~~parallel~~ parallell passages.

All scripture is given by inspiration of God, hence its parts must be consistent with each other. Real Parallelisms are of great importance. Verbal of but little. So copious is the inspired [illegible] volume on all topics suitable for sinners. that you will rarely fail to find some proof or Explanitory texts - vide - "Gastons Collections". "Cruden's Concordance". (This is very valuable, it is both verbal and real.) Simmon's "Scripture Manuel".

Rule IV. Consider the circumstances of the Speaker.

Ask yourself. "When did he utter the text?". "Where?" "For what purpose?" "In what state of mind"? "And under what other circumstances?" Thus when the Speaker is Christ or one of his Apostles, the declaration derives importance from the fact.

Rule V. The circumstances of the persons spoken of.

Who were they? What their character, views, occupation and situation, at the time?

Rule VI. The circumstances of the persons spoken to.

What their character, views, occupation and situation?

Rule VII. Meditate on the things spoken.

The truths taught - the doctrines, the items of Experience or duty inculcated. What facts does it teach? What Exhortation? What commination or promise does it contain?

Rule VIII. Reflect on the truths, or things implied or presupposed by the text.

This rule is of extensive application, and furnishes matter of an interesting and important character.

Rule IX. ~~IV~~ Trace the subject through all the other applicable relations of entities.

This is also a fruitful source from which to draw materials for sermons, but study and practice are necessary to use it properly.

First - Reflect upon the relative sameness between the subject of your text and all others which you can call to mind.

a) The similarity of words, which occur in your text should be compared. E. g. Hades and Gehenna. שְׁאוֹל [illegible]. αιωνιος. θανατος. &c. Verbal parallelisms are numberless, but it is not only those, which have a bearing on the text, that we should notice - vide - "Schmidts Concordantia" - on the New Testament.

b) Compare things taught or implied in your text with similar things.

c) Reflect on the relations of analogy. E. g. The relation of things spiritual and temporal.

Second - Reflect on the relations of diversity.

a) Contrast virtues with opposite vices.

INTENTIONAL SECOND EXPOSURE

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First - Reflect upon the relative sameness between the Subject of your text and all others which you can call to mind.

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b) Compare things taught or implied in your text with similar things.

c) Reflect on the relations of analogy. E. g. The relation of things spiritual and temporal.

Second - Reflect on the relations of diversity.

a) Contrast virtues with opposite vices.

b) Commands with prohibitions.

Third – Reflect on the relation of fitness intellectual. physical and moral.

Fourth – Reflect on the relation of proximity between the persons and things spoken of in your text. Either temporal, numerical, local or social.

a) The relation of the individual to the circumstances of the times.

b) The relation of Earthly parents to children.

c) The relation of husband and wife.

Fifth – Trace the relation of causation.

a) Facts and events to their cause.

b) Virtues and vices to their causes and follow them to their consequences.

c) See whether the facts or ~~&~~ truths of the text presuppose or imply any thing by way of consequence.

Sixth – Trace the relation of agency. Trace events to their agency of any kind.

Seventh – Trace the relation of prophecy and its fulfilments, of types and their antitypes.

Eighth – Trace the relation of genus and species.

E.g. Trace vice and its ~~genus~~ species to its genus, and vica versa. Thus in Ps. 51.17. "The sacrafice of God is a broken spirit, a broken and a contrite heart ! Oh God thou wilt not despise". From this species of sacrafice ascend to the genus of sacrafice, or from the kind of sacrafice here mentioned, to sacrafice in general, and show their Divine institution.

their nature and design - vide = James 1:9. "Let the brother of low degree rejoice in that he is exalted." From this kind of destinction rise to earthly distinction in general. Dr Blair in preaching from Gen: 42: 21 and 22. rises from the compunction of conscience in Joseph's bretheren. to the genus of compunctions of conscience, and makes conscience the theme of his discourse. He also in a sermon ~~of~~ on Ps. 122: 6-9. rises from a desire of peace for our country to love of country in general.

Ninth - Trace the probative relations of truth which you are to discuss.

Rule X. Reflect on your own experience and acquentance with mankind in general and compare the subject with what you know to be the state of your congregation. This rule applies particularly to the duties of practical religion. There can be no better mode of discussion than to describe it, as you learned it in your own life. This reaches the heart of your hearers. Sometimes you can thus give discriptions so accurate and true, that the people will think you are aiming at them. and this is as important as it is improving both to minister and people.

Rule XI. Having thus examined all the sources of information from your own experience, refer to your theological compend or common-place book. Here it is supposed you will have collected the results of your reading for many years. If you have been careful in your notations. you will find it of immense value.

INTENTIONAL SECOND EXPOSURE

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Rule XII. Having done all this for yourself, then Examine the writings and sermons of distinguished writers on the same subject.

For this purpose we recommend the following works.

a) Good Commentaries. Comprehensive Commentary. Stuarts commentary, except on the Apocalypse. M'Knight on the Epistles. Barnes Notes. Clarke's Commentary. Bush's Notes on the old Testament.

b) Sermons. ~~for~~ For Matter embodying a System of divinity - Dwights Theology. Davies Sermons. (deep piety and Energy of character, powerful intelect and distinguished tallent for discription are characteristic of his sermons) The most finished sermons as to Style are Dr Kollock's Miscellaneous Sermons. Peruse particular tretises or discussions on the subject of your text. E. g. "Witherspoon on Regeneration". "Thornton on Conversion". "Doddridge's Exposition". In regard to these and other writings, we would impress upon you the advice of Seneca. "Quaecunque hausimus legendo non patiamur esse ne aliena sint con coquamus illa alioquin in memoriam ibunt non in ingenium".

On the division and arrangement of collected Matter.

After a sufficient supply of material has been provided and noted on a Sheet of paper, the next thing to be attended to is, its proper arrangement and the adoption of a suitable plan. This should be attended to with care as it exerts an important influence on the Sermon for the conviction and conversion of Sinners.

and the Edification of Saints. Borrowing a Scripture metaphor may be compared to a skillful general marshelling his troops, that he may be successful in the engagement with the Enemy. He arrays them in a manner best calculated to make an impression on his foes and to repel their attack upon him. This arrangement and division is of two kinds - viz - Analytic and Synthetic. By analytic is ment that arrangement which is taken Entirely from the text and is based on analogies of it. and pursues the order of its parts. The analytic may be divided into two kinds - viz - Continuous and digested analysis. Continuous analysis is freaquently called lecturing by English writers. This is a Species of running commentary Similar to the ancient Homilies. and is a very profitable way of sermonizing, both for the people of the charge and for the minister himself. The following rules may be given for constituting a discourse on the principles of continuous analysis.

Rule I. Each verse or portion of Scripture must be Explained in the order in which it occurs in the chapter, begining with the first verse and going regularly through.

Rule II. All matter which is appropriate to be introduced into the explication, may be of the following Kind.

a) Explanation of the phraseology of the text drawn of necessity from the original.

b) Illustration of the part drawn from the rich stores Biblical Archeology.

c) Apperant inconsistancies with other portions of Scripture are to be solved —

d) Seeming contradictions of reason, or any well established fact are to be Elucidated.

E) The refutation of any Erroneous opinions doctrinal, Experimental or practical, which may prevail among the audience.

Rule III. Practical remarks may be added to the discussion of Each verse or portion of Scripture, and thus be interspersed through the whole chapter.

Rule IV. Sometimes the practical remarks may be reserved and made to constitute the Second part ~~of~~ of the discourse.

Rule V. Sometimes they may be appended in the form of inferences, for the importance of the whole may thus be set forth.

For this purpose we may select St. Pauls Epistles or historical narrations. Entire books of the Scriptures Should be considered not by chapters and verses but by subjects. often it is interesting and profitable to lecture on Scripture continuously on an Epistle or book. In this case the Epistle or book must be logically divided according to its contents and Each lecture contain one division. This is far preferable to the common practice of pursuing the often unnatural division of chapters and verses. Thus a single lecture may finish an Entire chapter, whilst according to the synthetic mode, we may deliver several sermons on one verse, when the subject is so copious as to require it.

Digested Analysis. or as it was termed by the Germans the Analytic-Synthetic Method. In this species the general divisions are synthetic. i.e. are taken from the passages. This Species of Sermonizing is especially adapted to the parables of our Saviour and other similar passages of Holy writ.

The Second General division of the Synthetic. The Synthetic division is that which derives both the general divisions and subdivisions, not from the language of the text, but from the general subject matter contained in it. The preacher may select as his theme either the general aspect of the subject discussed in the text or any ~~all~~ other aspect. i.e. he may take the whole subject or only part of it. What ever aspect he intends to discuss, he ought to embody it in appropriate language. and make the language the theme of his discourse.

The theme of the discourse.

Sometimes when the text is short it is in the exact form of the theme. In this case you may take the text itself as the theme. The following rules may serve to guide you in the formation of the theme.

Rule I. The theme should posess unity and if possable should consist of a single sentance. and if that sentance has several branches, they must not refer to several subjects, but must be several branches of one subject and should be comprised under the same generic relation.

For Example the passage 1st Peter 2:17. "Fear God. Honor the King". The theme. "Duty of man to fear God and honor the King."

d) Seeming contradictions of reason, or any well established fact are to be Elucidated.

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These two subjects are not homogeneous and lack unity. A better theme would be "Respect to our civil rulers, a natural result from the fear of God." This would bring both branches of the text together, and confer unity on the sermon.

Rule II. The language of the theme should be definite and perspicuous.

As the grand design of the theme is to indicate to ourselves and our hearers the particular subject of discussion. it ought to do so faithfully and clearly. It ought neither be too general, nor more specific than is necessary to embrace the general matter of the sermon. Precision and perspicuity in the language of the theme are important to enable the preacher to avoid any irrelevent matter. The theme should be kept before his eye in the construction of his divisions and subdivisions. It must serve him as his square and compass by which to strike off all matter which has not an immediate connection with the subject before him. It is the instrument by which even the stone are prepared for the building.

Rule III. The language of the theme must be sufficiently comprehensive to embrace all the matter to be introduced into the discussion.

All the heads or divisions of the discourse must be embraced in the theme or related. The language of the theme must be sufficiently abstract to include them all. Thus if your theme be "Justification by Grace" then all your heads must not refer to Justification in general-

-but to the graciousness of Justification. But if the theme be simply Justification then all its aspects may be considered.

Rule IV. The language of the theme should be concise and dignified.

All diffuseness and circumlocution should be avoided, and its enunciation should be distinct and dignified. The theme is to the sermon what the head is to the head is to the body, or rather what the caption is to the chapter. It produces a happier impression on the auditors, and enables them the better to understand the sermon.

Rule V. The theme should not be common place in its language, but if possable should posess some legitimate interest.

We should select some interesting and if possable some new aspect of the subject and express this in the theme. You may be greatly aided by making a selection from distinguished divines. Melville has some good themes. The German divines are distinguished for the peculiarity and variety of their themes. Baldwin's work is recommended.

Rule VI. The theme should represent the spirit of the text.

There is a great variety in the spirit of different texts. Some are pathetic, as the lamentations of Christ over Jerusalem. Others are indignant, as the reproach of the Jews. Others hortatory, and others still different.

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Many texts that appear complex or of a confused nature, acquire material interest and system, when we understand their spirit and connect their different parts with it. (i.e. the spirit). Texts which contain several detached branches may be thus made to exhibit unity.

Rule **VII**. *As to its logical structure the theme may be either a logical proposition or an abstract subject.*

a) In this case the subject and predicate only are, in most instances, expressed and the copula is understood, as - "Blessed are the poor in spirit." Theme - "The blessedness of the poor in Spirit"

b) *Abstract subjects*. It may consist of one abstract term. E.g. Justification.

c) It may ~~[illegible]~~ consist of several abstract subjects - as - Faith - Hope.

d) It may consist of several attributes of one subject, as - grounds and evidences of Justification.

Subsequent discussion and division of Collected Matter.

After the theme has been formed the divisions must be based on its terms and relations, unless the text itself be in the form of a theme. The following Eighteen rules, digested by a careful examination of the subject, apply in this respect. That you may more easily understand them, we will premise the - *Rationale* of the *Rules*.

First-

The nature of the material expressed or implied ~~text~~ in the text or theme has afforded the 1st.- 2d.- 3d.- and 4th. rules.

Second- Other rules are derived from the logical form of the text or theme, when it contains the substance of a logical proposition, such are the 5th. to the 11th. rules.

Third- Some are derived from the relation of the subject matter of the text to the principle powers of the human soul, such as the 12th. rule.

Fourth- From the biographical and historical nature of the text. as the 13th. to th 16th.

Fifth- ~~The p~~ From the prophetic nature of the text the 17th. rule has been derived.

Sixth- The parabolic or typical nature of the text affords the 18th. rule. For the sake of variety the preacher should practice each of these rules and thus avoid that sameness, which is the mother of satiety. and also increase the interest and attention of the audience.

Rule 1. When the theme or text expresses (not implies) one individual topic. either of doctrine. or experience. or duty or a separate fact of any nature, except such as may be more properly &c considered biographical or historical. we may select the most important attributes. characteristics or circumstances of the subject or topic or fact. Such as are expressly contained or implied in it. or such as are suggested by the subject itself and make each such attribute, characteristic or circumstance a head of discourse.

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Sometimes the heads or even the theme may be stated substantively, or interrogatively, or by a series of indicative propositions, or of antethetic propositions. This remark applies equally to the form of heads under all rules. Thus on the subject "Justification by Faith", we may take it substantively. Justification and its parts. 1st Its nature. 2d Its grounds. 3d Its evidences. Interrogatively. What is its nature? What are its grounds? and — What are its evidences? On the text — "We must all appear before the judgment seat of Christ." Theme — "The Future Judgement." We might examine — 1st The time. 2d The circumstances, 3d The result of the final judgement. Sometimes the theme and heads of a discourse may be presented in Rhyme. This has been done by German Divines. 2d Thes. 3: 5. Theme — "Love to God". 1st It is Supreme. 2d Uniform. 3d Purifying. 4th Active.

Rule II. When the text or theme expresses (not implies) several destinct or unconnected substances, topics of doctrine, experience or duty, or of any other kind except biographical or historical, each such topic should be made a head of discourse. 2d Cor. 13: 13.

Thus John 4: 24. "God is a spirit and they that worship him must worship him in spirit and in truth." 1st The doctrine taught. 2d The duty inferred. Acts 2: 38. "Repent and be baptized." 1st The duty enjoined. 2d The motives or encouragements to its fulfilment.

Rule III. When the text or theme Expresses (not implies) a Substantive topic Experience, or duty, together with one or more of its relations (not predicates), Such as its Evidences; related duties or motives, or inferences. then the Nature of the Substantive topics will form the first head and its relations the other. John 24: 4

Thus in Isaiah 55: 6. "Seek ye the Lord, whilst he may be found". Theme. "An Exhortation to seek the Lord." 1st Man is naturally estranged from God. 2d If we desire him we must seek. 3d The time will come when though we seek we cannot find him.

Math. 20: 6. "Why stand ye all the day idle." 1st Every man has a work to perform. 2d There is an appointed and limited time to perform it. 3d Man has the natural ability by the Grace of God to do it. 4th Some reasons why the duty ought not to be neglected. John 3: 16. "For God so loved the world &c" Theme- "Salvation through Christ." 1st Without Christ there is no Salvation. 2d Through Christ there is Salvation for all. 3d Faith is the condition of the bestowment. This text as well as several others may be wrought by several rules. Deut. 5: 29. "Oh that there were such an heart in them &c", Show- 1st That the heart is naturally averse to fearing God and keeping his commandments. 2d Unless we fear him it will not be well with us forever.

Sometimes the heads or even the theme may be stated substantively, or interrogatively, or by a series of indicative propositions, or of antithetic propositions. This remark applies equally to the form of heads under all rules. Thus on the subject "Justification by Faith", we may take it substantively. Justification and its parts. 1st Its nature. 2d Its grounds. 3d Its evidences. Interrogatively. What is its nature? What are its grounds? and - What are its evidences? On the text - "We must all appear before the judgment seat of Christ." Theme - "The Future Judgement." We might examine - 1st The time. 2d The circumstances. 3d The result of the final Judgement. Sometimes the theme and heads of a discourse may be presented in Rhyme. This has been done by German Divines. 2d Thes. 3: 5. Theme - "Love to God." 1st It is supreme. 2d Uniform. 3d Purifying. 4th Active.

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Thus John 4: 24. "God is a spirit and they that worship him must worship him in spirit and in truth." 1st The doctrine taught. 2d The duty infered. Acts 2: 38. "Repent and be baptized." 1st The duty enjoined. 2d The motives or encouragements to its fulfilment.

Rule III. When the text or theme Expresses (not implies) a Substantive topic Experience, or duty; together with one or more of its relations (not predicates), Such as its Evidences; related duties or motives, or inferences, then the nature of the Substantive topics will form the first head and its relations the other. John 24: 4 Thus in Isaiah 55: 6. "Seek ye the Lord, whilst he may be found". Theme. "An Exhortation to seek the Lord." 1st. Man is naturally estranged from God. 2d. If we desire him we must seek. 3d. The time will come when though we seek we cannot find him.

Math. 20: 6. "Why stand ye all the day idle." 1st Every man has a work to perform. 2d. There is an appointed and limited time to perform it. 3d. Man has the natural ability by the Grace of God to do it. 4th. Some reasons why the duty ought not to be neglected. John 3: 16. "For God so loved the world &c." Theme- "Salvation through Christ". 1st Without Christ there is no Salvation. 2d. Through Christ there is salvation for all. 3d. Faith is the condition of the bestowment. This text as well as several others may be wrought by several rules. Deut. 5: 29. "Oh that there were such an heart in them &c"; Show- 1st That the heart is naturally averse to fearing God and Keeping his commandments. 2d. Unless we fear him it will not be well with us forever.

3d. God desires our obedience and happiness.
4th. If we are Eternally lost the fault is ours.

Rule IV. If the text is peculiarly rich in implications, as to furnish materials for an entire sermon of one particular kind of doctrine and duty, of Experience or consolation, of admonition, of Exhortation, of hope, of fear, we may select the principal instructions of any of these classes as the subject matter of the sermon and make each species of instruction a separate head.

In examining the salutary admonition afforded by the destruction of Jerusalem, we may select one of these classes and embrace it in one of them, and make it the subject of discourse. "Resurrection of Christ". Theme "The hope of the Christian inspired by the resurrection of our Lord."

Rule V. When a doctrinal or other text contains several obscure or doubtful terms or phrases requiring explication enough for a separate head, we may devote the first head of the discourse to the explications of the terms, or phrases and the second to the discussion of the subject matter thus ascertained.

Thus if we take for our Text - Luke 15:7. "Likewise joy shall be in heaven &c".

Theme- "Joy of the Angels at the conversion of a sinner." 1st Explain the phraseology of the text.-

a) What is the character of the sinner.

b) What is the nature of the repentance attributed to him.

c) What are the ninety and nine, that need no repentance.

2d The reasons why angels rejoice at the conversion of a sinner.

a) As benevolent beings they would naturally rejoice in the happiness of all sentient beings.

b) The conversion of a sinner adds to the declarative glory of God.

c) The angels sustain a peculiar relation to the human family and take a special interest in their salvation.

d) A soul is saved from Hell.

e) The converted, if faithful, will be the associates of angels in Heaven.

Inferences- 1st If God and angels rejoice at the conversion of sinners, it is morally impossable that God should have formed creatures for the purpose of condemning them.

2d If salvation is sufficienly important to interest heaven, how earnestly ought not sinners to seek it.

3d Ministers should be encouraged and consider no labour too great to be undergone to save souls.

Texts for skeletons under this rule are- John. 3:5. Math. 12:31 and 32. Rom. 2:26. Math. 7:3-5. 11:12, 12:10. In all these make the explanation of the phraseology the first head.

E. g. Math. 12: 20. "A bruised reed shall he not break &c". Theme - "The compassion of Christ towards the meek and afflicted". 1st The explication of the term bruised reed and smoking flax. 2d. The doctrine taught. a) Jesus will not discourage the broken hearted. b) He will not reject the returning sinner &c.

Rule VI. In some cases when the theme or text contains a subject, predicate and copula Each of these may form a head of the discourse. As yet there is a difficulty about this mode of division, which should lead us to avoid its frequent use. Often it is also destructive of unity of the discourse. Prov. 14: 30. "The righteous hath hope in his death". Here "the righteous" is the subject, "hath" is the copula and "hope in his death" the predicate. Consider 1st The character of the righteous. (Subject). 2d. The nature of his hope in his death. (Predicate). 3o. The certainty on which his hope rests. This rule should only be applied to such texts - the subject predicate and copula require discussion.

Rule VII. If a theme or text affirms a predicate of some generic subject. (i.e. person or thing). or of several specific ones, the applicability or truth of the predicate to several species of the subject may form heads of the discourse. Thus from Prov. 13: 15. "The way of the transgressor is hard". 1st "The transgressor". (Subject). This is generic and under it may be embraced. (a) The drunkard. (b) The licentious. (c) The infidel. (d) The Sabbath breaker.

2d. The affirmation "is hard." Again - Isa. 57:21. "There is no peace, saith my God, to the wicked." "The wicked" is generic. Hence we must descend to the species and make a selection of the various kinds of wickedness in our charge or neighbourhood. 1st. No peace to the infidel. 2d. To the profane man. 3d. To the envious man. 4th. To the jealous. 5th. To the hypocrite.

Rule VIII. If the text or theme affirms one generic or several specific predicates of one subject, the truth or applicability of each predicate to that subject may form a head of the discourse.

Here the predicate is generic. James 3:17. "The wisdom which is from above is first pure &c." Here we have – 1st. That is "pure". 2d. "Peaceable". 3d. "Easy to be entreated." 4th. "Full of mercy and good fruits". 5th. "Without partiality". 6th. "Without hypocrisy". We need not take every predicate as a distinct head, but may connect several of them. Bishop Burnett's Skeleton on Ps. 144:15. "Charity suffereth long and is kind &c." Here the predicates are specific. So in 1st Tim. 3:6. 2d Tim. 3:16-17.

Rule IX. If the theme or text affirms one predicate of one subject and neither the predicate or subject require much explication or discussion, the several arguments proving the copula may furnish the several heads of the discourse.

Themes or texts appropriate to this rule are proportional and may be treated by previous rules. Yet in many others there may be nothing of special interest or —

E. g. Math. 12:20. "A bruised reed shall he not break &c". Theme - "The compassion of Christ towards the meek and afflicted". 1st The Explication of the term bruised reed and smoking flax. 2d. The doctrine taught.
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— importance in the subject and predicate, and hence they ought not be made the ground of division. Any necessary explanations may be introduced after the division, or in connection with any head or ~~a~~ argument to which it is most nearly related. Rom. 6:23. "The wages of sin is death." Here wages and death require no explanation. Theme— "The truth of the proposition contained in the text." This is evident— 1st. From the character of God. 2d. From the express declarations of Scripture. 3d. From the nature of God's moral government. 4th. From the experience of man, and the dread forebodings of a dread hereafter. John 3:16. "For God so loved the world &c." "The amazing display of divine love in the work of redemption". Here neither the subject nor the predicate require any discussion, and therefore direct your attention to the reasons in the copula and make each one a head of the discourse. 1st. From the express declarations of Scripture. 2d. From the glory which the saviour voluntarily abandoned. 3d. From the price which this redemption cost. 4th. From the undeserving character of those he came to redeem. 5th. From the gracious facility of the pardon. Luke 24:34. "The Lord is risen indeed." Theme— "The certainty of Christ's resurrection." Each argument in proof of this may be a separate head. Prov. 14:24. "Righteousness exalteth a nation". Theme— "Religion the source of national glory." 1st Promotes physical prosperity. 2d. Intellectual prosperity of a nation. 3d. Social prosperity.

4th Political prosperity. Ps. 7:11. "God is angery with the wicked every day". Theme - The evidences of the divine displeasure against sin. Show - 1st The arguments "*a priori*" a) From the holiness of God. (b) From the benevolence of God. c) From the truth of God. He has threatened to punish sin. 2d The arguments "*a posteriori*". (a) The destruction of the universe - sin produces misery. (b) The curse of Providence towards nations - "Sin is a disgrace &c".

Rule X. *If the theme or text affirms a general truth or doctrine or virtue or duty in the abstract applicable to various subjects or cases. a selection of subjects or cases or relations or situations of life may be made, in which the truth of the text is verified, and each such instance will form a head of the discourse.*

Math. 19:6. "What God hath joined together &c". Explain in the introduction that these words are spoken of the marriage union. but they may also exhibit the relation between them. This is exemplified - 1st In the relation of the Law and Gospel. 2d Of works and grace. 3d Of man's dependance upon God and of his responsibility to him. 4th The rewards of heaven are all of grace and yet according to our works. Ps. 30:5. "Weeping may continue for a night &c". Theme - "Seasons of sorrow are often succeeded by those of joy". This is exemplified - 1st In temporal adversity. 2d In providential dispensations. 3d In personal religious experience. or - 1st In individual experience -

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2d. In the history of nations. (as civil communities).
3d. In the history of the church of christ. Phil. 4: 5. "Let your meditation be known to all men". Here a virtue is spoken of, and is exemplified - 1st. In the enjoyment of all the pleasures lawful in life. 2d. In your desires of wealth and earthly posessions. 3d. In your grief in adversity. 4th. In your rejoicing in prosperity. 1st. Thes. 5: 17. "Pray without ceasing". 1st. In secret. 2d. In the domestic circle. 3d. In the house of God. 4th. Pray mentally in all places. John 20: 28. "My Lord and my God". The text is an Expression - 1st. Of Faith. 2d. Of affection. 3d. Of adoration. 4th. Of Submission. Luke 24: 37. "The Lord is risen indeed." 1st. These are words of Surprise. 2d. Of confidence. 3d. Of Joyful hope.

Rule XI. *Sometimes the theme is complex containing several clauses, each of which embraces a subject, predicate and copula in which case each clause may be discussed separately and form a head.*

~~Mat~~ Mark 16: 16. "He that believeth and is baptized shall be saved &c." Here there are two propositions to be discussed. 1st. The character of believers. 2d. Of unbelievers. Prov. 14: 32. "The wicked is driven away in his wickedness &c." 1st. The wicked. Their doom. 2d. The righteous, the hope they enjoy. Prov. 14: 16. "A wise man feareth the Lord" &c.
1st. Consider the cautious fear of the wise.
2d. The raging confidence of fools.

Rule XII. Sometimes when the subject matter of a text bears important and destinct relations to the different powers of the human soul, or the present or future world. or which is the same thing to things temporal and Eternal or spiritual. we may make these relations the materials for our sermon and not the abstract subject of the text.

In these cases we take the generic divisions and make each relation a head of discourse. E.g. We may consider the influence which this subject will have on 1st Our Faith (Intellect). 2d On Experience (Feelings) 3d On practice (actions). 4th On Hope. John 20:28. "My Lord and my God." Consider this as an Expression 1st Of Faith. 2d Of Affection. 3d Of Adoration. 4th Of Submission. Heb. 9:27. "It is appointed unto man once to die &c". Theme – "The mortality of man". Consider the lessons of instruction which are furnished us – 1st For our conduct in this life. 2d For our Expectations in the life to come.

Rule XIII. When the theme or text contains an individual biographical fact or event, its origin or antecedents may form the first head. its nature and attendant circumstances the second. and its effects or consequents the third, or if the discourse is to consist chiefly of reasons for a fact contained in the text, each such reason may form a head of the discourse.

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Jesus wept over Jerusalem &c. &c.

Rule XIV. When a text contains an Extended biographical or historical narative, it may be treated in three different ways. First - By ~~continuous~~ continuous analysis. Second - By digested analysis. Third - By Synthesis.

When a narrative is treated by continuous analysis, it is taken in the order in which it occurs in Scripture, stating the principal Events contained in it. and introducing all important circumstances. Archeological Explication belonging to Each in the order in which it occurs and closing the whole by a series of inferences of practical instruction. For 2d. and 3d. Modes see rules 15 - 17.

Rule ~~IV~~ XV. When a biographical or historical narrative is to be treated analytico Synthetically, we form certain heads of the discourse derived from the subject treated of in the narrative, and in the discussion of Each head introduce from the text relative to it. These heads may be traits of character in the subject and the narrative when biographical, or may be prominent facts in the Event when historical.

Rule XVI. When a biographical or historical narrative is to be treated Synthetically, we may select the general subject of the biography -

- as our theme and make a selection of traits of character our heads, or we may take some one doctrine, or duty, or principal which is Especially Exemplified in the text and make Each a head in the discourse.

Math. 4:1-11. "The proper method of resisting temptations as taught by the Example of christ." Then find out the different ways in which he resisted and make each a head of discourse, or we may take our theme. "The ability of the christian, by divine aid, to resist temptation." Then you need not confine the discussion to the narrative, but take material from Every source.

Daniel's persecution and Exposure to the Lions. Theme - "The providence of God as evinced in the preservation of Daniel." Exemplified - 1st In his permitting the temptation. 2d In his preservation of Daniel in the midst of it.

Rule XVII. If the text contain a prophecy the discourse should in most cases consist of three parts. First - The circumstances of the prophecy.

These are the author, the time of delivery; the circumstances under which it was delivered, or any other circumstances connected with the text, which are worthy of note Except such as pertain to the fulfilment. Second - Embraces all the matter, which shows the completion of the prophecy.

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In some prophetic texts these parts are necessary. Especially when the prophecy contains a series of symbols of which a clear view ought first to be given before the completion can be fully understood. Then Examine. 1st The circumstances of the text. 2d. The prophetic drapery or form. 3d. Its fulfilment. It is our duty to study or preach upon the prophecies. Christ and his Apostles did so. Not on those, however, which are not fulfilled, nor merely to gratify idle curiosity. See - Newton's work on the Prophecies. Keith on the Old Testament Prophecies. Faber on the New Testament. Stillings. "Siegs geschichte der christlichen Religion"; Dr. J. G. Schmucker on the Revelation.

Rule XVIII. If the theme or text contains a parable or type, it may be divided into two parts.

The Explication of the general figure and import of the type, and the circumstances, manners and customs to which it alludes, and the time and circumstances in which it was uttered, belong to the first head. The general points of real resemblance, or instruction, or doctrine constitute the second. Frequently the general Explication may be disposed of in the introduction, and then each point of resemblance, observation or instruction in duty or doctrine will form a general head of discourse.-

– and will also embrace whatever special application belongs to it, or the parts of the subject. Here it is necessary to exercise caution between points of supposed resemblence. Nor should any thing in the Old Testament be considered as a type, unless it be so declared in the New Testament. It is an Exegetical maxim "that parables do not run on all fours" and its truth is also evident in Homiletics. Or in preaching from a parable we may adopt as the theme "the duty it ~~includes~~ inculcates," and the heads will then consist of the several arguments deduced from the parable which proves this duty, or of the several parts of this duty, as illustrated by the parable. E.g. Dr Krauth preached from the parable of the good Samaritan. Introduction – A general application of the circumstances and design of the parable – Theme. "The duty of the Christian to sympathize with suffering humanity." 1st. We must not regard the sufferings of our fellow men with indifference. 2d. Our sympathy must not consist in mere feeling for them but in actual relief. 3d. This relief should be applied in a suitable manner. 4th. It should extend to our Enemies. Another method – Theme – "The nature of true benevolence." 1st. The motive from which it springs. (a) Not from ostentation. (b) Not from self-interest. (c) Not from consanguinity. (d) But from love to God and our neighbour. 2d. The way in which it manifests itself.

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a) By counsel. (b) by pecuniary succor. (C) By personal aid. which aid should be offered promptly, cheerfully, delicately and at personal sacrafice.

3°. The Extent of its influence. (a) Not only to our nation. (b) Not only on those of our religious denomination. (C) Not only on our friends. (d) But also on our enemies. All these subdivisions must be illustrated by the incidents of the parable.

The order of succession in which the several parts of the sermon should be placed.

The general rule to be observed in the plan of a sermon is that the order of nature should be observed as far as possable. More particularly however observe the following rules.

Rule I. Observe the order of nature in regard to time, place and numbers.

When the material refers to particular periods of time, the past should come first. the present second, and the future last. In regard to place, if several are refered to, all the material refering to the same place should be placed together, and if the places have any geographical connection, it should be followed.

Rule II. Place your heads in the order of nature as regards cause and Effect.

Whenever some heads partake of the nature of cause, and others that of Effect. ——

–the cause should ~~preceede~~ precede and the Effect follow. There are many instances in which it is very important that it should be observed, but in which the application is not clear. Many heads are remote causes and Effects, and yet if no other principle of more obvious character, controls them, much benefit will result from the application of the rule.

Rule III. Any part or head of the discourse which is necessary to the comprehension of others, or facilitates their comprehension should always precede them.

Rule IV. When some of the heads partake of the character of Explication, whilst others are narrative, or argumentative, and others hortative, Explication should be first, Narration second, and the Exhortation, or motive, or inferences, or recapitulation third.

Rule V. Genus should precede Species in ordinary cases.

Therefore if there be any of the heads which bear the relation of genus to Species the former should generally precede.

Rule VII. The parts should generally be placed in the order of progressive strength and clearness, yet if there is a strong prejudice against the point to be Established, it is well to begin with one of the strong arguments and place the weaker in the middle.

If you begin a discourse with a feeble argument, all, who differ from you, will feel a triumph at your apparent want of success. and they will be confirmed in their opposition, and be disposed to treat lightly those which are to succeed, but after a strong argument they will listen and tremble for the result.

General Remarks on the Division.

First - The division should not be too numerous. The great multiplicity of parts in a sermon tends to confuse the mind. and detracts from the interest of the main subject. This defect was strongly characteristic of the Puritans of England. Their sermons consisted of nothing more than consecutive series of sections. which in some instances amounted to one hundred. This method makes the discourse a mere skeleton of dry bones. and detracts greatly from its interest. Two - three - four or five general divisions are in most cases sufficient. and the subdivisions ought not to be numbered at all. Except in the manuscript skeleton, that the preacher may more easily remember them. but should not be announced in delivery. If the text contains a number of items. too numerous perhaps for heads of discourse. reflect on them and reduce them to a few classes. E.g. If the text contains many duties, more than we wish to have heads, we may classify them as follows. 1st Duties to God. 2d Duties to our fellow-men. 3 Duties to ourselves.

Second — Divisions should never be artificial but such as are naturally suggested by the subject. This makes a more favourable impression on the hearers, and they are all more easily remembered, and it likewise gives a more correct view of the whole subject.

Third — Divisions may oftentimes be thrown into an interrogatory form, and the heads constitute a series of questions, in which case they need not always be expressed, but should be written and each question should be refered to it particularly.

Fourth — Divisions like the theme should be couched in precise terms.

This will facilitate their recollection by the hearers, and aid them in obtaining a correct view of the whole discourse. All ornament of language should be repudiated in divisions. Their language should generally be eliptical, and frequently the parts may be so stated, that the verb connected with the first will cover the other parts and need not be repeated. E.g. "The fall of our first parents" Consider. 1st Its causes — 2d Its nature. 3d Its consequences. Of this kind are the divisions of Bernard on the text, "The Lord himself shall descend from heaven": 1st Quis veniat. 2d Unde. 3d Quo. 4th Quando. 5th Quomodo 6th Ad quid.

Logical designs or aims in discussing the materials of a sermon, or in constructing them into a discourse.

INTENTIONAL SECOND EXPOSURE

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Logical designs or aims in discussing the materials of a sermon, or in constructing them into a discourse.

Having in the previous lecture discussed the collection of matter, on any suitable text, and the division of these materials. We procede to inquire what are the logical ends in the discussion of subjects, or what purposes the preacher has in view in the construction of his discourse. Upon examination it will be found that they may be reduced to four- viz- Explication, Narration, Argumentation or hortation. His object is either to explain something, which some of his hearers do not understand, or to narrate something of which they may be ignorant, or in danger of forgetting; to prove some important fact or doctrine, or to exhort his audience to the performance of some duty. Several of these designs may often be combined in one sermon, yet they are entirely distinct and deserve separate and special treatment. Accordingly we may in synthetic discourse make four. Expository- Historical. Argumentative and hortatory. according as one or the other kind of material preponderates. 1st Those in which the explication forms the great body of the discourse. 2d Those in which the Historical or Narrative do. 3d Those in which argumentation. proving disputed and doubtful points preponderates. 4th An address to the passions and will of the people. Add to these two species of analytic discourses. (a) Continuous analysis. (b) Digested analysis- Analytico Synthetico.

De Explicatione Rules.

Rule I. The preacher should always have a reference to his audience, and determine what those aspects of a sermon are, of which his hearers need explanation. This rule is of great importance because nothing is more insipid, than to enter into a formal explanation of something, which every body understands. Nor is it judicious before an inteligent audience to make any explanation that presupposes a knowledge of any science.

Rule II. We should select only those things connected with the text or subject, which really admit of it, and which will be useful to our hearers.

Rule III. The preacher should first explain the terms of the text.

Rule IV. Explication of the subject may consist of the following kinds.

a) Correction of erroneous views in regard to the subject, by showing what the subject is and what it is not; Thus the nature of true Piety. 1st What is not true piety. 2d What it is?

b) Explication may consist of a statement of the different parts of the subject.

c) The subject may be explained by contrasting it with its contraries. Thus - the spirituality of the true God may be explained by contrasting it with the materiality of the images of heathen worship.

d) It may also be explained by contrasting it with other things analogous in their nature, which are more familiar and better understood.

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De Argumentatione.

In this branch of the Subject we derive the proofs either from abstract reason, or Experience, or Sacred writings.

Rule I. The Speaker should first see that the point to be Established is clearly and fully brought to the view of the hearers.

Rule II. Arguments should never be too numerous. It is erroneous to suppose that the strength of a proposition is proportionate to the number of arguments advanced in its favour, select only the best, and no more than you will have time fully to discuss:

Rule III. The arguments should be well arranged. The most natural order is the progressive one of reason, Experience and Scripture, Sometimes it may be inverted. Sometimes it is best to present the strongest and the weaker in the middle.

Rule IV. The arguments should not be clothed in logical technicalities, though generally the substance of logic should be in them.

The Sources of Arguments.

I. Abstract Reasoning, embracing all the abstract principles or truths employed in any department of reasoning. These truths have sometimes been supposed to have been derived from a different source from those of Experience, Arvin's anecdotes the best and Latest.

But such a supposition is often erroneous, Thus that intemperance leads to misery is regarded as a truth of Experience and when we substitute a generic term, as vice is productive of misery, we call it a truth of abstract reasoning.

Rule I. The more universal the principles of reasoning to which we ~~refer~~ appeal, the more clearly will they be understood and the greater will be their influence.

Rule II. The general principles we should not endeavour to prove they should be only illustrated by Examples.

Rule III. Never rest satisfied by the adduction of these proofs alone, the sacred scriptures should be drawn upon for many arguments.

II. Experience — By proof from Experience we understand the testimony of our senses, self-conciousness and memory in individual cases. This testimony is derived from our own Experience or that of others.

Rule I. Arguments drawn from the hearers own Experience are very conclusive and may be appealed to with great success and force.

Rule II. In the use of his own Experience, the preacher should be very cautious lest he Expose himself to the charge of Egotism and vanity.

Rule III. Be cautious to adduce no instance of Experience, which does not apply to the case.

Rule IV. In adducing the Experience of others either from personal knowledge, or from hearing, or from history, care must be taken to present only undoubted facts, and to avoid all indelicate sectarian boastings.

Rule V. We may refer to the probable or certain future Experience of men. Thus in dissuading them from vice we may in imagination conduct them through the evils which their change of conduct will produce. Faithful descriptions of Evil in this world and the torments to be endured in the next are appropriate.

III. Scripture. First. Scripture is not only the most important source of evidence but, in regard to a large class of truths, it is the Exclusive source. This is the case in reference to those doctrines of Systematic Theology-called-"Articuli Puri." i.e. Those articles the knowledge of which we have obtained from Scripture alone.

Second — When Scripture proofs are adduced, the plainest and most appropriate must — be employed

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Third – When doctrine depends on Scripture proof, the province of reason is only secondary. We can only use it in ascertaining the reasoning of the proof passages, and in arranging them in such a manner as to produce the most favourable results. – – × Controversial Sermons.

Rule I. Never preach against any error unless there is reason to apprehend that some of the hearers are in danger of embracing it.

Rule II. Always avoid refering to other denominations by name.

Rule III. Do full justice to the enemy's cause by stating his opinions fairly and fully." – – Honesty and impartiality are the first requisites in a christian controversialist.

Rule IV. Do full justice to the arguments of your opponent, by which he endeavours to sustain his opinions.

Rule V. Never employ the denunciatory style, nor abuse your opponent, nor use the "argumentum ad invidium".

Rule VI. Remember the errorists are often sincere, who differ from us and should be dealt with in love.

Rule VII. Never undertake to preach against any error unless you are shure you can do justice to your cause. "Never raise the Devil unless you can put him down again", Controversial Sermons need special care.

De Narratione. First – It is evident that the logical design of narration is to put the hearer in possession of the facts in the case, in such a way as to make the clearest, deepest and most lasting conviction on the mind.

Second – The style in narration is naturally descriptive and requires figures of speach and rhetorical paintings. It is the descriptive parts of a discourse which interest a popular audience in the highest degree. After we see an audience particularly interested, in any part of a discourse and deeply affected by it, we will invariably find that it is some peice of description.

The student therefore should study the art of description, analyse and reflect on descriptions, and thus learn to present truth in an impressive manner.

Third – Be careful constantly and conscientiously to avoid exageration or the use of extravigant expressions. Young men often fall into this error. Fourth – Prominence should be given to the cardinal and characteristic attributes of a subject, rather than present an epitome of the whole. Fifth – The connection of events should be traced and presented to the audience, hence the importance of the minister having a comprehensive view of the subject, in order to make the best selection of fetures and paint the subject by some fine stroks of the pencil. Sixth – If some parallell accounts of the same events are given in the Bible, as in the case of the accounts of the Evangelists they should be digested into one narrative, and presented either continuously or in detailed items as the plan of discussion may require. The incidents that are omitted in the text should be supplied from other sources. Seventh – Let not your narrative be abstract in its form, but study to make it as concrete as possible. By so doing the interest historically will be greatly increased. Examples will give interest to narratives. Eighth – Be careful to ~~select~~ observe unity by selecting some generic view of the subject, and embodying it in a theme for your guidance, even if it be not expressed. Ninth – Present only such incidents as are appropriate to the theme. Tenth – Be careful to make a suitable improvement of your subject, as well by religious reflections interspersed as by appropriate inferences at the close. Historical and biographical sermons are the most (important) popular, and if well selected and treated they are useful. But it must be admitted they are difficult of execution to many minds, and not every speaker even of respectable talents has the necessary qualifications for the best descriptions – vide – Hunter's "Sacred Biography." and "Hulock's Sermons." + De Hortatione.

By hortation we mean that characteristic of an address by which we urge or stimulate our hearers to action. In order to understand the subject clearly and fully, we will inquire, what are the several features or powers of the mind which are the — springs of action.

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By hortation we mean that characteristic of an address by which we urge or stimulate our hearers to action. In order to understand the subject clearly and fully, we will inquire, what are the several features or powers of the mind, which are the – springs of action, In Psychology to which the most extended discussion of the subject belongs. the features which first come into question are - First - The innate activity of the mind of man in his waking hours. By virtue of which we are incessantly engaged in some active operation of the mind either voluntary or involuntary, from the moment we wake until our powers are again locked in sleep. This principle may justly be regarded as one source of action in man, although it does not determine whether an action may be right or wrong. Second - The Constitutional inclination of the Soul. (a) The inclination to obey the fitness of things moral, intellectual and physical. (b) The inclination to promote our prospective and present happiness. These inclinations are prior to all activity and their action is uniform in all our actions, with a relative degree of preponderance, which either of these principles may have acquired over the other, in consequence of habitual voluntary conduct. Third - The susceptibility of the mind to be influenced by objects without the mind, or by motives of an objective character. These motives embrace every thing that is capable of gratifying either of the two constitutional inclinations - i. e. They embrace all our appetites and all other objects in nature, as well as all our recollections or anticipations of them. These three sources are formed on the structure of the mind itself, and are the foundation of all activity. The Second enquiry - which of the powers of the soul can we influence and which can we not." It is evident that the innate activity of the soul cannot easily be affected. It is of a difficult nature and is designed to affect only one object, viz - compelling us to incessant action during waking hours. Nor can we change the general direction, nor would it be desireable. The depravity of our nature consists not in the destruction of these inclinations. but in the loss of the Equilibrium or Equipoise, which originally charactirized them, in the preponderence of the second over the first. But the relative strength of these inclinations is followed by our habits of voluntary mental action, and the performance of duty in action the legitimate - influence of both combined, It is to this principle of our mental structure, that we direct our attention, in connection with the susceptability of the mind for being influenced by motives. i.e. by all Entities, as well as the recollection and perception of them. By what specific processes can we most effectually influence the springs of action? As the intrinsic influence of all Entities consists in their tendency to qualify one of the inclinations of our mind, it is evident that the process of exciting ~~our~~ the mind to action, as it consists in the presentation of motives, may naturally be divided into two general Kinds, as it refers to one or the other of these constitutional inclinations. 90

1) It appeals to the first constitutional inclination. This is the highest and noblest active principle of our nature, though unfortunately it is not the strongest in our present fallen condition. It exerts a holier and purer influence on the Christian than any other, as he advances in holiness his susceptability of influence from it will advance. This embraces in it, (a) The discussions which may be necessary to show the acquisitions of that course of conduct recommended in order to qualify the hearer morally for heaven and its employments. The intrinsic propriety and relation of the different duties and changes requisite for salvation come under this rule. We must show the sinner that without holiness it is impossable to please God or enjoy Heaven. (b) This also embraces the glory of God as a motive to action. It is fit and suitable that God should reign and be worshiped, and to promote his glory is to promote the highest moral fitness of things. (c) It embraces love, sympathy, shame, ~~and~~ penitence &c. &c.

d) The employment of the first constitutional inclination of the soul appeals to the physical fitness of things. Yet it is not without its use. Sometimes the voluptuous may be detered by describing the intellectual depravity, contempt and degradation in the scale of being consequent upon his conduct, by showing him that he is ennobled with higher powers and feelings, and you may influence him by showing his constant failure to attain that elevation for which God has designed him. (2) Appeals to the intellectual fitness of things are also included in the use and application of the first constitutional inclination of the soul as affording motives for action.

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II. 92 The appeals of the second constitutional inclination. It includes the exhibition of the connection between the course of conduct to which we exhort the hearer and the happy results flowing from it in time and in Eternity. This includes all the promises made in the scripture. (b) We may also influence the mind by exhibiting a contrary course of conduct both here and hereafter. (C) We may do so by representing the blessed effects of obedience to the first constitutional inclination upon the individuals own mind, the mental engoyment derived from it, peace of conscience &c. (d) By describing the reproaches of conscience which follow a course of constant disobedience. From a reference to all that has been said, we derive a corrollary, "The fort of the pathetic is description". (E) Study to infuse into your style of description a high degree of life. The style of preaching has a great deal of influence. To assist yourself in preaching the descriptive style, make a selection of such passages as particularly move your own heart, and calmly dissect and analyse them, and study to imitate them. E.g. The history of the prodigal son. Of Joseph. the good Samaritan &c. Study imitation of style. use figurative language. Study to introduce persons speaking and throw it into a dialogue. Address yourself frequently to your hearers in the second person and state their probable obligations to your statements.

The composition of the several parts of the sermon.

The Introduction - This like a stranger first seen will make a favourable or unfavourable impression. Design of the Introduction. This is much the same in sacred and profane oratory. Quintilian says in his Statutes on oratory. "Causa principii nulla Est alia, quam ut auditorum, quo sit nobis in ceteris paribus accommodatior proponimus, tribus maxime rebus inter auctores plurimus constat si benevolam attentione faciemus." The same may be said of all introductions to sermons. The object is either to influence the hearer in our favour so that he will hear us without prejudice, or to make him attentive. The general tone of feeling in the introduction should comport with the rest of the sermon. The object of the speaker should be to attain the ear of the hearer to his theme. Proper material for introduction. Appropriate matter will be found to belong to one of the following classes. 1st It may consist in the general principles of the text. These are stated illustrations from collateral causes and the text introduces—

-another exemplification of the same principles. Introductions of this kind are somewhat argumentative, and in this case it is necessary that they do not become too long, nor encroach upon the matter of the sermon. The general principals may be philosophical, doctrinal, practical, experimental or historical. In short any general principal appropriate for the pulpit, and connected with the subject under discussion may be selected. This is one of the most interesting and the most fruitful and appropriate sources of matter for introductions, and its proper use should be well understood by the preacher.

b) The second species of matter is some peculiarity of time, place, phraseology, persons or the circumstances of the text, which confer special interest upon it, and which perhaps lead to the selection of it on the occasion. These introductories are always taken from the text, context or collateral history of the circumstances. It is necessary to be careful here not to select such a peculiarity as may not be introduced into the sermon. These introductories are explanatory in their character, and are not appropriate when the sermon has an explicatory character. Hence you should make a skeleton first, determine your subdivisions and matter, to be introduced under each head and then select some subject for your introduction, not embraced in your skeleton. It is not necessary to wait with your introduction, until the great body of the sermon has been written. It may be written but not until the body of the sermon has been arranged. (c) Introductions often discuss some collateral aspect of the main subject tending to show its importance. Of this kind is the denial of the effect of the opinion, or non profession of the character recommended in the text. (d) It may also consist of a statement of opinions or practices contrary to those recommended in the text you announce the principal opposite opinions and say to each - This is erroneous. ~~d)~~ (E) It may consist of a refutation of the prejudices ~~&c~~ existing against the subject, or in some very rare cases embrace even a vindication of the preacher of any charge that may be brought against him, if the charges are of such a character as to destroy, in any considerable degree, the preachers influence upon his hearers. But this should not be done unless the preacher thinks their feelings against him, may prevent his doing them any good.

Rules for Introductions. Rule I. Let it be of moderate length, not exceeding one tenth of the whole discourse. The length of the entire discourse will depend very much upon the nature of the subject, the particular occasion for which it was prepared, as well as the condition and circumstances of the congregation. Ordinarily the discourse should not exceed 40 minutes, nor be shorter than 40. For an introduction of from 9 to 10 or at most 15 sentances are the extreme bounds of both sides. Rule II. There must always be an evident and natural connection between the introduction and subject and theme of the discourse. The introduction should be interesting as to style, composition and matter, for hearers always give more attention to the introduction than to the latter part of the sermon, and they should have cause to be pleased with it. Rule III. It should be moderate in its pretentions and simple in style. Never attempt to explain what has always been inexplicable. Rule IV. Let your introduction be dignified containing no appology for your defect, or want of better attention or of time to prepare. It is very bad tast to preface a discourse by saying you will present a few broken hints or desultory remarks, because if such be the character of your discourse, the hearer will know it in time enough, without being told, and if not it will be considered an injudicious attempt to triumph over ones talent Rule V. Let every part of your skeleton be finished before you select your introduction, and it may then be written first in the full discourse. (Cicero)

INTENTIONAL SECOND EXPOSURE

II. The appeals of the second constitutional inclination. It includes the exhibition of the connection between the course of conduct to which we exhort the hearer and the happy results flowing from it in time and in Eternity. This includes all the promises made in the Scripture. (b) We may also influence the mind by exhibiting a contrary course of conduct both here and hereafter. (c) We may do so by representing the blessed effects of obedience to the first constitutional inclination upon the individuals own mind, the mental enjoyment derived from it, peace of conscience &c. (d) By describing the reproaches of conscience which follow a course of constant disobedience. From a reference to all that has been said, we derive a corollary, "The fort of the pathetic is description". (E) Study to infuse into your style of description a high degree of life. The style of preaching has a great deal of influence. To assist yourself in preaching the descriptive style, make a selection of such passages as particularly move your own heart, and calmly dissect and analyse them, and study to imitate them. E.g. The history of the prodigal Son. Of Joseph, the good Samaritan &c. Study imitation of style, use figurative language. Study to introduce persons speaking and throw it into a dialogue. Address yourself frequently to your hearers in the second person and state their probable obligations to your Statements.

The composition of the several parts of the Sermon.

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-another Exemplification of the same principles. Introductions of this kind are some-what argumentative, and in this case it is necessary that they do not become too long, nor en-croach upon the matter of the sermon. The general principals may be philosophical, doctrinal, practical, Experimental or historical. In short any general principal appropriate for the pulpit, and connected with the subject under discussion may be selected. This is one of the most interesting and the most fruitful and appropriate sources of mat-ter for introductions, and its proper use should be well understood by the preacher.

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-93 The discussions in Sermons. The Second principal part in a Sermon is discussion
or the body of the discourse. Some Homiletic writers regard the context, theme and divisions as Separ-
-ate parts, but it is evident from the nature of the case, that they deserve rather to be consid-
-ered as the logical foundation or Skeleton of the whole Sermon, than as distinct parts.
If the context offer any peculiar interest, it will afford matter for the introduction, or if it be
not appropriate for the introduction, it may be made part of the discourse. First- There should be a
constant regard to unity in the construction of the Skeleton and also in the construction of the
Several parts. (a) Let there be unity in the Skeleton. (b) Let there be unity in the matter Selected
for discussion. this should be a matter of particular attention. It is Evident to a well
disciplined mind, that of the various Kinds of matter connected with the theme of a discourse,
Some is more closely and clearly related to it than others. And in the preservation of unity
it should always be the object of the preacher to select the related matter which is more homo-
-geneous to the theme and most nearly related to the aspect of the Subject to be discussed.
A Skeleton may be unique, but if the matter of the Subject be not appropriate, the dis-
-course will not posess unity. (c) Unity in the composition of Each part of the discourse
in Embodying the matter in appropriate language. (d) Unity in Style and illustration.
By this we do not mean that when the context contains any figurative language,
the figure must be constantly refered to, but only so often as is accordant with
good tast. Second- Let the body of your discourse be replete with instructive
matter. This may be Biblical. Theological. Historical and Psycological. The matter
thus introduced must be appropriate and connected with the Subject, calculated to
Enforce and illustrate it. True! preachers of different qualifications may preach
from the same text, or on the same subject, and yet their discourses may be very
different in interest and construction. One may contain little else than common
place observations, and will excite little or no interest. The other will abound in
interesting and important views of the truth of the Subject in hand. illustrated
and improved by various matter from the various parts of Theological Science.
There is naturally a great difference in preaching in this respect. but art makes
a far greater difference than nature. A man of moderate talents may, by the
faithful observance of good rules, learn to Enrich his Sermon with interesting
matter and attract a numerous audience, Establish his character and Extend his
influence. Five or ten years thus Spent in faithful preparation for the pulpit,
will not only Exert a happy influence upon the intellectual habits of the minister,
but will furnish him with a large Stock of discourses, which he can have in
declining years. Third- Let the matter of your discourse be Evangelical, practical,
direct. Matter should not be introduced merely because it is religious, or
Theological, it must tend to illustrate the text in Some of its Evangelical bear-
-ings. Nor does this rule reduce the field to narrow boundaries, as is demon-
-strated by such Sermons as Davies and Dwights. When we require that the
matter Should be practical, we do not mean that it must be on Some one or other
topic of practical divinity, or Theologia Moralis. All topics of doctrinal theology
will be appropriate, but we mean that the end of the discourse be direct, that
the Should be presented in a distinct language that every hearer may feel that
the truth relates to him. The Conclusion or Improvement.
The conclusion or as the Latins call it the "peroration" is one of the most difficult
parts of a discourse and deserves our particular attention; as the attention of the hear-
-ers is somewhat exhausted by the former part of the discourse, the application is
apt to appear tedious, and as it is to produce the impression with which the-

-hearer is to leave the house of God, it is desireable that it be a good one. In many cases it is best not to reveal the application of the matter until the end, because the formal separation of the practical lessons from the doctrine which inculcates them, tends to render the former dry and unprofitable and the latter stiff and artificial. Many hearers do not recollect the premises from which the conclusions are drawn. It is therefore often better to make the practical application in each part of the body of the discourse, urging it home on the hearers.. while the reasons are yet fresh in the mind. In regard to the history of conclusions, we would state the following facts. In the early ages of christianity sermons consisted chiefly of exhortations without any particular application. Nor were formal conclusions or applications introduced until after the Reformation. although the length of sermons was increased and their character improved. Even Luther scarcely made this a separate part. but interspersed it through the whole discourse. In the 17th century it was customary to use four-fold applications. The authority on which the author based this was 2d Tim 3:16. These were termed- 1st Didactic. 2d Admonitory. 3d Cautelary. 4th Controversial. To these were added subsequently on the ground of Rom. 15:4. 1st Consolitory. 2d Didascalicus. 3d Paedeuticus. 4th Epanorthoticus. 5th Elenchticus. 6th Paracliticus. In more recent times to these classes (a) Recapitulatory, (b) Applicatory. (c) Inferential.

I Recapitulatory Conclusions, or those in which the preacher sums up the different principal truths of the discourse and gives, as it were, the marrow of the whole: they are best suited to sermons of a doctrinal or practical kind and to discourses in which some prominent points have been established. The general evidences of which by recapitulation prepares the mind of the hearers to receive the fact and feel it as the minister may suggest. II Applicatory Conclusions; are those in which the preacher applies some text of hope or fear to his audience, successively applying the several truths established in his discourse, in order to trouble them to them to decide whether such hopes and fears are appropriate to them. III Inferential Conclusions, are those of frequent application. This method may be used in doctrinal, experimental and practical sermons. This is also the most popular method in English churches. In preparing inferential conclusions, look over the whole body of your sermon, select such practical conclusions as may properly be adduced from the discussion, and from among them select a few, which you may regard as the most important, and a brief application will form your conclusion.

Rules for the formation of conclusions- Rule I. Conclusions should rarely be long, Like introductories they should be considered as appendages to the discourse, and although the conclusion is more important than the introduction, yet at that stage of the services too much is generally worse than none at all. Rule II. The style of conclusions should be highly animated, but not artificial, They should abound in figurative language, striking thoughts and images, The fire of the ministers zeal should burn to the highest pitch, Rule III, Conclusions should be clearly connected with the subject of the discourse, They should be peculiar and appropriate. Rule IV. Conclusions should be well studied, being the part that is last and addressed particularly to the hearers. it is desireable that the impression made should be a good one. Rule V. Conclusions should always be distinguished for solemnity. That sermon that does not produce solemn impressions is sadly deficient, Especially is this the case in conclusions. The conclusions which send the hearers away pleased with themselves, or in a light, gay mood cannot be good ones. A peculiarity of Massillon's sermons was their singular solemnity especially in the conclusion. So striking was it that the licentious Louis XIV after hearing him said, "Father I have heard many fine orations in my chapel, I have been pleased with them. but as for you whenever I hear you I have been much displeased with myself." Rule VI. Conclusions may be properly and profitably closed with some passage of scripture or some quotation from the writings of some good man, or wish for the divine blessing on the truth dispensed. *

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On writing Sermons The practice of writing and reading Sermons is of english origin. In Germany preachers never have and never do read their Sermons. yet that divines in no country write more is evident from the immense mass of discourses which have been published in that language. Cotton Mather dates the origin of reading Sermons, about the year 1550 A.D. Prior to the Reformation the Priests preached rarely and but few of them were able to preach at all. The act of casting off the papal yoke did not at once transform ignorant priests into intellectually qualified preachers. On the Continent, where the Reformation was effected by continual discussions and disputations, the priests from their participation in them, became qualified in some degree to perform the duties of protestant preachers. The protestant princes acquired an immense superiority over their adversaries, which their theologians gained by their superior learning, and hence were induced to Establish several additional universities, and insisted on a high Standard of Education for admission into the ministry. As the habit of writing Sermons is confessedly essential to the proper cultivation of Style, its propriety and necessity must first be admitted, before the discussion of the topic is disencumbered. There have been writers of some distinction, who controverted the necessity of at least continual writing and advocated Extemporaneous preaching. Yet we know of no writer of distinguished rank who does not maintain the necessity of occasionally writing preparations for the Sacred desk. In favour of Extemporaneous preaching it may be said that a natural manner and a familiar Easy delivery are more readily attained by this method, and it may be added that the preacher may succeed in throwing more feeling into his delivery. Yet all the advantages can be as well, and even better attained, by an occasional Extemporaneous performance united with a general habit of writing. The Evils of frequent Extemporaneous preaching are both numerous and highly important. It is impossable for a mear Extemporaneous preacher to maintain that variety of Subject and manner, which may be Easily presented by the careful writer of Sermons. Extemporaneous preachers almost invariably degenerate into either the colloquial manner, or into that of boisterous Exhortations, and thus invariably lower the dignity of their performances. The mere Extemporaneous preacher moreover does injustice to his own mind. For he always fails to preserve those habits of Study and regular mental discipline, which are indispensable to his own progressive intellectual improvement through life, and consequently to his highest respectability and influence. The advantages of written preparations are numerous and important. *First*- It enables him to present a greater quantity of matter by condensing it. *Second*- It Enables the preacher to present more correct and thorough views of his Subject. *Third*- By written preparations the preacher can always present a greater variety of more interesting and useful matter. One of the most customary complaints against the minister of the Gospel is, the sameness and uninteresting character of his sermons. *Fourth*- It Enables the preacher to judge of his own Style and improve it. *Fifth*- It guards the preacher against being too long in his discourses, and tedious repetitions. Extemporaneous preachers can not always measure the time of their delivery, and as a general rule they are more diffuse and tedious in their performances. *Sixth*- Writing Sermons affords an immense advantage in the progress of years. It Secures to the preacher an Ever increasing Stock of preparations, and in Sickness or old age its benefits are incalculable.

Directions for the habit of Writing, *First*- Remember that the habit of writing your Sermons will Exert an important and lasting influence upon your respectability in the ministry and usefulness in the church. *Second*- Let your reading and studies have an habitual reference to this Exercise. Whenever in the course of your reading you meet with a fact, or an incident, or a passage of any kind particularly adapted to a Sermon, be careful to note it down, Either in your compend of Theology, at the proper place, or in your Homiletical Common-place book. *Third*- Assign a fixed portion of Every week and of Every day for this Exercise, The forenoon of Each day Should be Sacredly devoted to this duty by the preacher. If interruptions of an unavoidable character occur, let that loss of time be compensated from the after part of the day. One or two forenoons Should be spent in the Study of your text and Subject, and in the collection of materials, according to the rules formerly given, and to the formation of your Skeleton, "Warham, First Reader of Sermons in New England. Nehemiah, in ye progress in building ye wall of Jerusalem; said, "ye people had a mind to work."

The rest of the forenoons of the week should be spent in carefully writing out your Sermon, ~~Fifth~~, Fourth - Determine to persevere in the habit of writing one Sermon per week. and renew this determination as often as you have failed to execute it, Fifth - Beware of writing either too fast or too slow. A man may write extemporaneously as well as speak in that manner, and thus lose many of the contemplated advantages of writing, On the other hand (too slow) an inquisitive mind is always inclined to run out upon new trains of thought and investigation, and thus interrupt the writing and prevent the seasonable completion of the discourse, A diffinate rule therefore is, after the allotted time for the investigation and study of the Subject has passed, the mind should not be permitted to continue its excursions. Sixth - Never consider your written sermons as beyond improvement, but every time you preach a discourse reexamine it and endeavour to improve it, either in diction or the addition of valuable thought, if any occur to you.

Delivery of Sermons, The relative advantages of delivery from memory, over reading, are the following. First - The grand advantage of speaking instead of reading is, that it is the way of nature, and therefore preferable as a general thing. In the Earliest ages of antiquity orations were never even written, and the practice of reading the written discourse is entirely of moderate date. The progress of refinement and the cultivation of science, raised the public demand of the orators of Greece and Rome and had them to study and when possable to write their discourses, but not to read them. This they would have considered contrary to all the rules of Eloquence + Second - The speaker is able to yield himself to the full flow of his feelings, much more successfully, than the mere reader of sermons. Third - The speaker can much more successfully retain the attention of his audience, Fourth - He can make a deeper impression upon them, and do more good if his sermons have been carefully and ably prepared,

Finis,

* Inferential — 1st Rule. The inferences must not be a repetition, either of, of the generic positions in the discourse; nor of any specific point distincly discussed in it. 2d R. The inferences may be specific points, which may be embraced in discourse, but were not to veiw in it. 3d R. The inferences may consist in negations of the contrary positions to those of the discourse and may be Doctrinal practicle, experimental, historicle or philosophical. 4th R. The inferences may consist of any other truth or duty legitimately from positions of discourse and not discussed in it.

LECTURE NOTEBOOK

"THEOLOGICAL ENCYCLOPEDIA AND METHODOLOGY"

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Student's Copy of
Dr. Schmucker's
Lectures

Theological Encyclopedia
and
Methodology.

By S. S. Schmucker D.D.

Introduction

An enlightened scientific course of Theological instruction must be conducted in accordance with the great design at which we are aiming, and the grand object of such a course is to qualify us faithfully to discharge the duties of the ministerial Offic In pursuit of this object our source of information is primarily the Holy Scriptures; for in them we find both the example and commands of the first great Teacher. Yet as we find the Scriptures to presuppose the Religion of nature, it is obvious, that many of the truths are addressed to reason; and that nature and reason must also be investigated. And as our investigations are accompanied by our mental powers it becomes necessary that we should understand the *Human mind*, in order to make scientific progress.

The celebrated Des. Cartes thought that all things ought to be considered as false until they could be proven, but in this he was certainly mistaken; for there are many things which our nature prompts us to believe. The author of *Truth* will always accompany it with evidence so that we need not fear to believe any-thing that is evident.

Mental Philosophy is therefore the first study that ought to be pursued in an enlightened, Scientific course of theological instruction. We find many evidences in nature, that there must be some Supremely *Great Being*, who has *Created*, who *preserves*, and who *upholds* all things. We therefore be-gin to inquire who this Being is in His nature, Character &c.. The nature, extent, and character of our knowledge on this Subject as far as learned from reason is called *Natural Theology*. Having thus ascertained as much as we can concerning this *Being* from nature, we next turn to the *profesed revelation from God*. In this we learn more fully concerning his Character, office &c.. This is called *Apologetic Theology* among the Germans; Evidences of *Christianity* among the English. The term Apologetics is derived from Patristic Theology and means not only a defence but also a regular discussion, affermatively and negatively concerning Jesus Christ. Again a knowledge of the languages in which the Scriptures were written is necessary as a prerequisit to a full education consequently Greek and Hebrew Philosophy become necessary.

Besides these other studies are neceſsary to a complete and full Theological education, e.g. Exegtical Study of the Scriptures, Antiquities, History of the Church &c. After having made the Scriptures our study and examined their contents, our next step will be to form adequate ideas of the truths contained in them. But as their number is so vast, it becomes necessary for us to take but a few of them. These we will divide into proper classes or heads, and this division must be a Scientific one - must be based upon either the design for which they are studied, or in other words our division into *Credenda, Agenda* i.e. Doctrinal (truths to be believed) and *Practical* truths to be practised. This division has frequently been called *Theologia Dogmatica* and *Theologia Moralis* i.e. doctrines to be believed and actions to be performed. But this division is *objectionable* as will soon appear; In consequence of which a new division has been formed which divides these truths into *three Classes* viz 1 *Credenda* (doctrines to be believed) *2 Patienda* (changes of feeling to be experienced,) and *3 Agenda* (duties to be performed.) In other words they are divided into Doctrinal, Experimental, and Practical. This division we infer to be correct. *First* because it accords with our minds, and *Second* - because it embraces every change in the Sinner which the Scriptures describe; *for* example - Regeneration belongs neither to Doctrinal nor *action*, but it is a change of *feeling* which the *Sinner experiences*.

The following works are recommended for perusal:

In Theologia Dogmateca

Bumgarten's Glaubens Lebre.
Buddeus's Theologia Dogmateca.
Rhinehard's Doctr. Theology
Mosheim's Elements of Doctr. Theology.
Knapp's Theology.
Hahn's Text Book of Christian Theology.
Dwight's Theology.
Dr. Beacher's Views in Theology.
In Experimental Theology
Doddridge's Rise and Progress.
Arndt's Wahre
Rhinehard's System of Christian Morals
Mosheim's Morals
Buddaeus's Theo. Moralis
Baumgarten's Morals

First Question
What is the etymology and import of the word Encyclopedia

Qu 2 What sciences did the ancient Greeks embrace under the phrase εγκυκλιος παιδεια,

Q 3rd What were the Origin and import of & Trivium, Q 1st

What is the etymology and import of the word Encyclopedia?

Εγκυκλιος παιδεια. Import is a complete course of Education.

Q 2 What science did the ancient Greeks embrace under the phrase Εγκυκλιος παιδεια?

Ans. Everything necessary to a complete Grecian Education viz Grammar, Mathematics, Music, Rhetoric, and subsequently Logic & Philosophy In time of Augustus seven, Grammar, Dialectics, Rhetoric, Arithmetic, Music & Geometry and Astronomy.

Lecture 1

The term Encyclopedia literally Signifies a rounded or complete Course of instruction. It is derived from the Greek words 'ἐγκυκλῳ παιδεια', and is sometimes used incorrectly for 'ἐγκυκλιος παιδεια'. Encyclopedia in our language Signifies a circle of universal Science and Literature, and is equivalent to Pantology. Theological Encyclopedia Signifies the entire circle of Theological Science and Literature. The phrase 'ἐγκυκλιος παιδεια', among the Ancient Greeks embraced that circle of Science and literature which constituted a complete Grecian Education; in our Country, a full College Course. The Science then embraced in the term ἐγκυκλιος παιδεια were 'ἐγκυκλια μαθηματα' and the business of teaching them 'ἐγκυκλιος ἀγωγη': The Greeks regarded this Course of Study as fundamental and introductory to all the Professions and higher Science; as in our Country a Collegiate education is considered as almost indispensable in order properly to pursue the Study of either of the learned profession. If we inquire into the exact extent of this course; we find the Ancients themselves were at variance among each other, yet Grammar, Mathematics, music and Rhetoric were almost always found belonging to it. Gradually Logic and Philosphy in general were added or introduced into this Circle, having been hitherto classed among the higher Sicences. The number of liberal arts and Sciences was Subsequently during the time of Augustine increased to Seven, viz Grammar, Dialectic Rhetoric, Arithmatic, Music, Geometry and Astronomy. At a later day the Course was divided into two parts or branches: 1st Trivium, embracing three Sicences viz. Grammar Logic and Rhetoric

Q 3rd

What were the origin and import of Trivium, Quadrivium, and Universities?

Q 4 Why is a general Knowledge of all the sciences useful in the study of any particular Branch?

Q 5 What are the derivation and definition of Methodology, and what its branches?

The other four were termed the Quadrivium and were regarded of a higher rank. Finally seperate Schools were established for Law, Medicine, Philosophy and Theology. By the combination of these four, Universities were formed, embracing these several faculties, at the head of which stood Theology. Universal Encyclopdia, at first was not applied to universit instruction, but to such literature and Sience as gave a condensed view of literature and Sience. It included 'dictionaries' of literature and Sience, among which stood prominatly Chambers Rees's and Dobson's Encyclopedia. In German Theo. Encyclopedia at first was employed not so much as a epitome of Sience, as a discussion of the preliminaries of the cognat science. The design of Theological Encyclopedia is rather formal than real, aiming rather to describe the structure of the sciences than actually to discuss them; nor is it therefore less useful, for no one can obtain a distinct idea of any one science without a general idea of the cognate Sciences. And a general knowledge of the whole of these sciences should precede any one branch, as it enables us to estimate the value of each. They rise in regular succession, and from a claim entire and whole. The mind or the knowledge should resemble the table of contents of a Book, whereby one can be able by a glance to take a general survey of the whole. A Theo. Ency. might be constructed on the plan of Ency. of Unversal science; but its prominent design is more as a Theological Architecture than a discussion of materials. A man to be a good and thorough Theo. must be mental Philosopher. Methodology has not unfrequently been treated as a part of Ency., and stands intimate affinity with it. Encyclo- presents an epitame of Theological Science. Methodology treats of the method of Sciences, and the best mode of acquiring a knowledge

Q 6th What other terms have been employed to express this Science, and what are their derivation & import

'Propoedeutics' means Preliminary learning connected with any art or science - Webster of them. Encyclopedia is objective, whilst methodology is partly objective and partly subjective. The general distinction of Subjective and Objective is ~~that~~ Objective refers to truths or facts as they are in themselves; or to things as they exist in themselves, whilst Subjective refers to our views of those things, or the ideas of men in reference to those truths, facts or thing. Objective Methodology would then be the Scientific arrangment in the Structure of the Sciences themselves which are the Subjects of our study; and Subjective Methodology is ~~that~~ System or method of practical rules which are to be observed in the Study of these Sciences. Objective Methodology is embraced in Encyclopdia, but Subjective Methodology is regarded as a seperate branch of Science; however all three are usually discussed in works on Encyclopedia, and frequently are mingled in the same chapter. Methodology is therefore that science, which introduces the Student to his appropriate Studies, apprises him of the aberrations against which he must guard, and points out the method by which he can best obtain his object. The term methodology is derived from the Greek 'μέθοδος λογος' and signifies the method of Science. This Science has also been termed by some German writers Hodogetics from ὁδος and αγω or ὁδηγητικός meaning to lead the way, or to guide the Student into the proper way of Study. By other writers, again, it has been called 'Propaedeutics' from πρo and παιδευω; meaning to instruct. It has also been termed by some Isagogics from εις and αγω; meaning to lead into or to introduce. In the following lectures we propose First to present some general views of the Subject, and its preliminary aspect, and then take up each branch in particular. We shall unite Encyclopedia and Methodology into one, in our discussion—

Q7 What is the general design of Theological Study?

Q 8 What are the personal prerequisites for the Study of Theology

Lecture II

The design of Theological Studies.

When entering upon the discussion or study of any Subject, which is to claim a portion of our time, it is wise for us, as rational beings, who are to render an account, to inquire what is the design of the proposed Study, what the advantage – what important end will it subserve, and will it remunerate us for the time, and labour thus spent? A distinct view of the design will suggest important rules for the best method of pursuing that Study. It will teach us to exclude all that is irrelavent to the proposed design – and what will tend to encumber the whole Subject.

Therefore we ask?

What is the design of Theological Studies? The immediate design is to qualify the Student for the proper discharge of the functions of the *ministerial office*; and its ultimate design is to save his own Soul, and the souls of them who hear him. The grand duty of the minister is to preach the Gospel to every creature, to awaken and conver sinners, to build up and edify believers, and thus to aid in extending the Kingdom of our divine Redeemer over the entire Globe; and any young man who enters the ministry with any other design, does injustice to himself, and to the cause of The Redeemer.

Personal qualifications requisite for the Study of Theology!!!

Undoubtedly the primary requisite is a regenerate heart. ~~Hh~~ How can he who is himself blind in Sin, be a leader of the blind, and both not fall into the ditch?

How can a minister show unto others the way, if he Knows it not himself? How can he expound unto others the things of the Spirit, if he is a mear natural man? (H) who as St. Paul says (1 Cor. 2: 14) "receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he Know them, for they are spiritually discerned"?

It was not without ground that the old Scholiasts divided Theologians into two classes, viz: regenerate and unregenerate. The Pietists very justly denied that any unregenerate man could have a correct Knowledge of many parts of Theology. He may be a Michialis in Philosophy a Vonbumer in Sacred Geography, a Mosheim - Henke or a Neander in Church History, yet he cannot fully understand the practical and fundamental truths of the Christian religion. He Knows not what conversion is - and consequently cannot appreciate its necessity or inculcate right views of its nature. He cannot discern the Spiritual and moral glory of the Gospel plan of Salvatin - and consequently the love of Christ cannot constrain him to beseech Sinners to become reconciled to God.

Again a candidate for the Sacred office should have a desire or at least a willingness to serve God in the ministry and delight in holy things Athenaeans alway allowed the youths to decide the trade or profession they preferred themselves (predilection) according to their predilection. The implements of different trades were publicly exhibited to the youth, and those which delighted or attracted the boy the most - were assigned to him for his Study; because we generally succeed best in those things to which we are inclined by nature, and so great is the disqualification of the unconverted Student,

[illegible]

[illegible]

of the Spirits [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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could now attend himself [illegible]

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[illegible]

[illegible]

evin if he be a believer in Christ, that he is utterly unqualifided for the ministry. What shall we then say of those ministers, who have no faith in the divine authority of the Bible - who regard Jesus Christ as a mere man, who taught a modified form of Judaism, and doctrines suited to the errors and prejudices of the Jews, who regard an atonement as unnecessary, and deny that it ever was made! And yet such is the case with *two* *thirds of* the *Theological* *Students* in *Germany*. Such men cannot enter into the Spirit of the Sacred office, and hence the state of piety in those Churches, among whom they minister. In addition to genuine piety, a Candidate for the ministry should possess a *Mediocrity of talent at* least. In the common walks of life, an inferior intellect may be useful and possible; but in the *Sacred desk* it will not do: for as he there assumes to be the *teacher* of the Community his incapacity is *unpardonable*, since it is *voluntary*.
It is a law of our mental nature that the *teacher* should *know more* than the taught; nor is it possible that any man should long sustain the confidence of a congregation, after they feel convinced that he is not better informed than themselves; or after they have learned that his talents are so inferior that he can not present his instructions in a becoming manner. He may from the indulgence of his audience and ~~the~~ ~~and~~ the sacredness of his office, with inferior talent, succeed better than in some other profession, as that of a Statesman or Lawyer. But be a real *workman*" that needeth not to be ashamed" he must be *talented*.

Besides the possession, a proper Cultivation of good natural talents is necessary. The Standard of education, as well as the mode of acquiring it, have varied much in different ages of the Church.

In the Apostolic age no classical training was demanded as a requisite for a minister; yet Paul, who was a man of liberal education, was ennabled to accomplish more than all the other Apostles together.

The Apostles and other ministers, when about to form a Church, Selected Several of the most enlightened and pious from it, and with only a little private training, ordained them to the Sacred office. The Catechetical School at alexandria in the second Century, Seems to have been the first Christian institution of learning; and other Similar establishments were soon afterwards formed at Antioch, Cesarea, &c. Augustine informs us that Some Christians attended the institutions of heathen Philosophers, and Rhetoricians, in order to qualify themselves for usefulness. Subsequently the monastic school, especially the academia established by Charlemagne and his Successors in which both the trivium and Quadrivium were taught, and exerted an important influence on Clerical education. The Universities which were designed, by a combination of the different faculties, to teach the Studia Universalia, were at first devoted principally to some One of the faculties, either Divinity, Medicine or Low. Those universities distinguished for theolog were at Paris Cologne Lyons. The university of Paris in which William of Champeaux, and his still more celebrated Obeland taught in the 12th Century.

became the chief Seat of Scholastic Theology.
In the Sixteenth Century, the protestant princes deeply Convinced of the advantages Conferred on their Cause by the Superior learning of their theologians, established different Universities at Gena Helmstadt, and Altorf by the Lutherans, and at Franeker and Leyden by the Reformed; for the purpose of perpetuating a learned ministry in their Churches.
The Standard of preparatory education was thus elevated to a highly respectable grade, which it has generally been retained in the protestant Countries of Europe, where Church and State are every where Connected, and the Qualification for the ministry are prescribed by civil Government.

Q 9 Can you give a Historical Sketch of the Standard of ministerial education in the different ages of the Church?

Q 10

Q11th What is the State of ministerial education in the United States?

In different parts of Europe, especially Germany the course of instruction is uniformly the same throughout the Lutheran Church as well as in the Reformed. But in this Country each Church is characterized by some peculiar standing of its own.

Lecture 8

Ministerial Qualification in the United States

As in this land of Civil and Religious liberty the Church is entirely divorced from the State, all the various Christian denominations have the entire Control of their own ecclesiastical affairs, and each one requires such literary and theological prerequisites as it may deem proper for admission to the Ministry.

The Congregational, Dutch Reformed, Evangelical Lutheran Episcopal, German Reformed, and Presbyterian Churches advocate the necessity of a regular Collegiate education, as a necessary condition of admission into their Theologicel institutions; although the Lutheran Episcopal and Reformed are less sucessful than the others in mantaining it. The Methodist Episcopal Church numbers a Considerable band of highly respectable Classical Scholars in her ministerial ranks: yet the great majority of her preacher have not enjoyed a classic education. Still we think that there ought to be no doubt as to the importance of ~~that~~ amount of Classical Knowledge and intellectual training usually acquired in a Collegiate Course, to all who have an opportunity to obtain it, when we reflect that Christianity is a positive religion whose laws, doctrines, and principles are wrapped up in the extinct languages of former ages, and foreign lands. The advanced State of popular an general education, also demands higher qualification

(Q 11th) Which are the several propaedeutical sciences that are peculiarly necessary and should be required in general?

at present than would have sufficed in former times. Who would regard the man ignorant of the Greek language as a competent expositor of the writings of Plato or Aristotle? Or a man unacquainted with Latin as qualified to expound Justinian's Institutes, or Cicero on the nature of the Gods. Some writers have indeed extended too far the limits of prerequisite attainments. Thus the celebrated Dr Buddeus, although belonging to the pretistic School which has been charged with the neglect of learning, has extended the list of propaedeutic Studies too far. Among the attainments that may as a general rule be (belong) justly required of an applicant for admission to a Theological Course are the following.

First Classical Philology - Latin and Greek languages, the attainment of which naturally introduces the Student to an acquaintance with the literary and Scientific world of Antiquity. The literature of these languages present us with the best models for the cultivation of accurate and elevated taste in the different Species of eloquence and Composition. Second General History, Geography and Cronology. These are important to the Theological Student as the bases on which to build his Study of Sacred history, Sacred geography and Sacred Cronology. Indeed the latter are but a more extended discussion of a particular branch of the former, and cannot be intelligently pursued, unless the Student possesses a general knowledge of these Sciences, of which they are parts. Without a previous acquaintance of the general outlines of these Sciences he cannot judge of the relative position and bearing of each branch to the whole.

(Q 12th)

What is the Special Utility of each of these Sciences

Third: Some acquaintance (whr) with the physical and exact Sciences is important to many of the investigations of Natural theology and to the Chronology and archeology of the Bible. But these are of less importance to the theological course, than the other branches above mentioned.

Fourth: The different branches of Philosophy, Intellectual and moral are highly advantageous to the Student, as well on account of their bearing on those Sciences, as their Salutary influence on the mental habits of the Student. As especially important are Psycology, Logic, and Moral Philosophy. Psycology is to teach him the powers and operations of the Soul, by which his Studies in every department of Science are to be procecuted. Logic informs of the just principles (of moral) laws and processes of Reasoning; and moral Philosophy or Ethics familiarizes him with the principles of moral obligation, and the moral Relation which he sustains and the duties he owes to his fellow-creatures, and his God. These sciences are to teach him the basis on which Theologia Dogmatica and Theologia Morales rests. They are to aid him in understanding the Relation of Reason to Revelation, to Settle the just Rules of Ec. Hermeneutics and reduce to Systematic order, all his ideas of the different branches of Theological Science.

A Call of the Sacred Office,

The Several intellectual and moral prerequisites enumerated, we may add another, which we term a providential preparation. It is the natural tendency of youth to anticipate their future (employments accordingly); proffession and in some measure to shape their voluntary employments accordingly.

In this Selection the predilection of the individual generally and properly exert an important influence. But higher Considerations ought always to be taken into estimation or account especially in the case of those inclined to the Service of the Sanctuary. Sensible of their high obligation to consecrate their powers to the glory of God and to be guided by his will, in the selection of their future employments, they Should seriously and prayerfully inquire is it the will of God that I Should Serve him in the ministry? Am I called of God, as was Aaron, the Prophets, the Apostles, and the disciples of our Lord? The call to which we have refered, is not that external call given by the church, and consisting in an ordination to the office, by the existing and an election by some particular congregation or local Church. Nor may the candidate for the sacred office for the present day expect that extraordinary and immediate call, of which the inspired teachers were sensible; but that ordinary and mediate call, of which every Theological Student Should feel conscious. In addition to genuine piety it embraces the necessary intellectual qualifications, with a willingness to endure the hardships of the Holy Office as a Soldier of Christ. He Should also have an inward conviction that God has designed him for this Calling, and has by the dispensation of his providence predisposed his mind to this work, and arranged the circumstances of his sidnation so as to remove his difficulties, and so as to produce the assurance that in seeking this Sacred Calling, he is obaying the Savior's Call.

In the current phrase of German Scholiasts, the question Sie cur hic? Should be addressed to every applicant for admission into the Theological institutions, as well as to all who invoke the aid of the education ~~Society~~ Societies of our land; and those who cannot exhibit evidences of a call to the work should never be received Happily temptations to seek the gospel ministry are not so great in our Country as in some others in which the church is supported by the State. Here the admission to that office is not generally the same sure passport to ease and honor, or to a competent support for life, as is the case in the principale countries of Europe where the Clergy are payed paid by the government, and where this proffession is often selected rather from the love of the Bread which perisheth, than that which endureth to eternal life. "There is scarcely any other profession" says the celebrated Herder which embraces a larger number of Cripples than the ministry" Want, poverty, a low ambition, and a hundred other things drive men thither: so that God instead of having the firstlings of the flock must be satisfide with inferior offerings. We cannot regard Hagenbach orthodox and pious as he is, as holding proper views, at least in regard to our country, and her institutions. He maintains that we should not require young men to be pious, in order to enter a Theological Seminary or School. Such a course, we add, making a virtue of necessity, might answer in a corrupt Church, if the professors were all pious men, But where a majority of the instructors are as heretical as the students, the prospect of evangelical religion and piety in the church are gloomy indeed.

Lecture IV

The relative advantages of public and private Education.

The question, whether public or private education affords the higher advantages, has been the subject of frequent discussion, and has received opposite solutions. Saltzman, and others, called Philosophers have given preference to the latter. But although some advantages must be given to this method, yet that the facilities of public education are numerous and far preponderant, scarcely admits of a question, and is decided by almost universal practice. The public instructor devoting all his time and energies to his profession may certainly conduct his students through a more extended, and radical course of instruction than the limited time and numerous avocatons of a faithful pastor will allow. No published discussion of the Theological Sciences can be so well adopted to the individual necessities of the pupil, as could those of a living teacher acquainted with the exact state or grade of the students attainments and his abilities for the reception of Knowledge. The social principles also confers additional interests, and attractiveness for study, and stimulates the student to augmented exertion. The attrition of intellect among a number of ingenious young men, will often strike out scintillations of thought, calculated to excite the attention of all, and often to cast new light upon the subject study. By associating with students of other latitudes, all will increase their Knowledge of human nature, local prejudices will be dissolved, and the student will be better prepared to enter upon the stage conflecting interests of

professional rivalries and self denying duties.

Yet it should not be dissembled that such institutions unavoidably also present peculiar temptations against which pupils and teachers should alike endeavor to guard. The method of Continental European universities, which entirely seperates the professor from his students, and does not even contemplate any supervision of the students personal habits or deportment, we therefore unhesitatingly pronounce defective in the important respect. We will now proceed to some more definite remarks concerning the Universities of Europe and of the United States.

Every German University is in reality a collection of professional Schools. What in this Country is termed a College Course, is virtually passed through by all students in the Gymnasia and Pedagogia, which occupy about eight years, and embrace, with some exception, all the studies of our education in Colleges; and no one is regarded as qualified to enter the university, until he has passed, through this preparatory course. The university consists of the different faculties; viz: Law, Medicine, Theology and Philosophy; and the instructors of each faculty presuppose, this preparatory course, and relate chiefly to the nature and duties of their appropriate profession. The usual time requisite for a regular course in either faculty of a university is the so called Triennium, yet more than three years are devoted to it by many students; and in some Universities, such as the one at Bashel in Switzerland, the prescribed term is four years. Ordinarily each student attends the lectures of that Faculty alone, which is connected with his contemplated profession.

In the institutions acromatec method by Continual lectures is universally pursued. Nor is any Student examined on any of his Studies until the close of his entire Course; when he applies for the usual university license or Certificate of a full Course Corresponding in general to our College diploma. Without this Certificate or diploma no man is premited to enter upon any one of the Several profession in Germany. "So they have no quacks there" Formerly all the University lectures were delivered in the Latin language, but within the last thirty years, the German language has been generally introduced in its Stead. It has been customary to laud the German Universities for the entire freedom of the Students from all professional Supervision in Regard to their conduct out of the lecture Room. But whilst we may concede that method to be the only Counterpart to the civil despotism of Germany, and cheerfully acknowledge its tendency to inspire the love of liberty in Seminary Students, and German Literature, by which (alone) alone the minds of their Rulers Can be influenced and Some Restraint imposed upon them by the anticipated judgments of history; no valid Reason Can be assigned why young men hould not need moral supervision and instruction as well as intillectual The English and American System of personal Responsibility, both in College and Theological Seminaries, as well as frequent examinations on the Subject discussed, must be regarded as far more favorable to the interests both of piety and intellectual improvement. Different methods of Instruction. Although the acroamatic method of instruction universally prevails in the Universities of German, its Superiority has frequently been disputed.

Therenin and others have advocated the Socratic or Catechetical method by which the Student Should accasionally be interrogated and his interest and attention Should be exited and preserved by the necessity being imposed upo him to Respond the inquiries. Hagenbach, on the Contrary mantains; that the Sciences can be presented with Success only by a connected or uninterupted discourse; and the mind of the hearer will be profited much more by Silent reception and internal elaboration of what he hears, than by a too precipitate participation in the discussions; each of these methods, we suppose possesses some advantages yet neither of them is adapted for exensive use. The Best method is that which Combines the Several Kinds of instruction. If every thing be taught by the Acroamatic System or method, the Student is overburdened by the laboarious mechanical process of writing, and has but little time left for reflection and indipendent Study and investigation. On the other hand, if all the Sciences be taught by text books, there is not Sufficient Call for the daily use of the pen — a practice of vast importance to the Student. The Combination of those methods may be best effected by employing text books in some departments as require a multitude of facts and dates, and the method of lectures in other departments. Yet it Should be an invariable rule that each lecture be preceded by a careful examination of the Class on the previous lecture — and each lesson in the text book Should include an examination of the general matter nature and merits of the Subject; thus teaching the Student to Search every important topic to the bottom. Notes Should be on every lecture.

The Student may in some degree epitomise on the lecture, thus exercising both judgment and memory. These notes he Should Carefully transcribe into a Compend either precisely in order of the lecture, or if questions be furnished digesting his materials into a Series of replies adding his own reflections, and noting difficulties when the arise in his mind. Such a well digested Compend is the richest treasure of an academic and especially of a Theological Course, and furnishes the beast writen evidence of the cultivation of the mind. Societies of Students in which various disputed Subjects are discussed, essays and criticisms writen and read, and declamation practised, are highly useful, and especially if conducted under the Supervision of one or more of the professors. The public exercises of the institution, Should also be accompanied by Careful private Study and reading; and here it is important that these private Studies Stand in Close Connection with the Students public profession. The Books read Should relate to the professing Subjects of the regular course, and all Should be well dijested. "Non Multa, Sed Multum" Should be your maxim Seneca has justly said Librorum istic enopriam bonus habeas". "Lectio Certa prodest varia dilectat". Of the elder Pliny it was said he made extracts from every book he read, and assigned as a reason that no book was so bad that some part of it may not afford profit. And the celebrated Herder Compares Such extracts to the cells which bees Construck, in which to Store away their honey. In Short the Successful Student will allways Study and read with pen in hand, and thus exemplify the ancient "Roman proverb "Nulla dies, sine linga,"

which though derived from the practice of the distinguished Grecian painter Apelles, who never suffered a day to pass without adding at least a stroke ~~to~~ of his pencil to some work on which on which he was engaged, is more frequently employed in a literal application to the labors of the Student. Such a compend, embodying the marrow of his Studies, will be impressed upon his memory in the process of its formation. It should receive additions upon the blank page in the progress of his Studies and reading in after life, thus forming a progressive epitome of his intellectual growth and literay attainments.

If a fix day or half-day be assigned in every month for the regular review of this miniature record of your knowledge, so that the whole of it may be perused about once a year, we doubt not you will find much more connection, consistency, and unity in your intellectual life, and posses at least twice the amount of matter stored up in your memory, and ever at command, for (you) any labor literary or scientific, that you may take in hand, than by neglect of this practice.

To the Students of this institution, we recommend the devotion of the whole, or at least part of the first wednesday in each month of your future life, to this important and profitable duty as that is here devoted to special exercises of a missionary meeting of a practical character, a pleasing connection would thus be kept up between your present Studies and those of your future life.

Lecture V.

Before we enter upon the Specific discussion of Theology, as a Science, it Seems proper to determine the Signification of Some of the cognate terms, in order that you may clearly understand the difference between them, and the term Theology itself. The first we Shall notice is the term Religion. This is the most generic, and is derived from the Latin Religio, but to what particular word this is to be traced is disputed. Cicero, in his work on the nature of the Gods, says "Qui omnia quae adcultum dei pertinerent, (sub dicta) deligenter retractarent, sub dicta religiosa ex religendo". But the Christian Fathers Lactentius whos acquaintance with the Latin language is second only to that of the great Roman Orator, says vinculo pietatis obstriti deo, et religati sumus cande ipsi religio nomen accepit, nan ist Cicero interpretatis est a relegendo." This term Religion may be used objectively and Subjectively. In the former case it signifies a Knowledge of God and particular mode of worshipping him. In the latter Case, it means the views of any individual in reference to divine worship together with his feelings and habits of action in regard to the same. In the New Testament this latter idea is usually expressed by the words ευσεβεια φοβος θεου θρησκεια λατρεια and δουλεια. In the different infidel Schools of Germany various definitions of this term are given according to the Cantean School, which places religion exclusively in the moral nature of man, religion is the acknowledgement of the moral law as a divine command. Cant himself frequently represents religion to be the acknowledgement of the fundamental laws of reason,

as divine precepts, and of virtue as the coincidence of a finite will, with the will of a holy and benevolent author of the world, as their highest lawgiver pattern and rewarder. The School of Fickite resolves the idea of a God into the idea of the moral order of the universe, and considers religion to be nothing more than a belief in a moral order of the universe, dispensing with the personality of God altogether. And according to the former system of Shilling, religion was regarded as a perception of the infinite in its numberless forms accompanied with most delightful feeling. According to the true Philosophy, religion, we would say is the knowledge and worship of a personal God, according to the light of reason and revelation; or more definitely, true religion in man consists firstly in proper views of the divine character and works as taught by reason and revelation. Secondly in the experience of those changes and feelings, which revelation requires, and thirdly in the habits of voluntary and spontaneous action in accordance with the divine will, as detailed in his law. The comman defination of religion adopted by such writers as Rhinhand, Morus, (del) Seterline and others is "modus deum cognoscendi et colendi;" i.e, that is a method of knowing and worshiping God. The Secondly term we shall notice is Faith. This term is used in two general signification, the one subjective and the other objective. Objectively considered, faith signifies the doctrines or truths contained in the Bible. In this sense it is used by the Apostle Jude, in his exhortation "earnestly to contend for the faith which was once delivered unto the saints." (verse)

The Apostle Paul in his Epistle to the Romans, employs the same signification when he says, "he that is weak in the faith receive ye, but not to doubtful disputation" Considered subjectively faith has been defined by an inspired penman, as the "substance of things hoped for, and the evidence of things not seen" or the confident expectation of things hoped for, and the firm belief of things not seen. (Heb. 11:1). Dr Mosheim in his excellent little system of Theologia Dogmatica, defines faith to be "Convictio per aliena testimonia deverit conjusdam". This defination makes faith to be (mearly) merely a belief based on the testimonies of other persons and thus by excluding all other evidences, it is not appliceable to natural religion, our belief of which is not based on the testimony of any person, but on various evidences, diffused over the physical and intellectual world. Of some religious truths our belief is based upon the dictates of our moral nature, such as our sense of obligation to a Supreme Power. This principle is in part identical with what we term, in our Psychology, the first constitutional inclination of the soul.

It is a conviction or perception of moral obligation and is the basis of that impartial influence which is found to be exhibited by this constitutional inclination through life. In reference to the division of faith into objective and subjective, the old division characterizes faith as two-fold, viz. "Fides quae credid et fides quae creditur". the former refering to the formale of faith and being subjective; the latter indicating its materiale i.e. the objective doctrines themselves which we believe or in the language of Jude,

Faith once delivered to the Saints". We will notice thirdly the term, Infidelity. This is the antithesis of faith, and consists in the denial of our assent to those truths of religion for which conclusive evidence exists. Infidelity has by some German divines been divided into voluntary & involuntary, but this distinction is unfounded alike in Philosophy and in nature. Truth consists of all those Realities or entities (Sbuff) subjective and objective, whose evidence are such that when impartially examined, the intellectual Constitution of our nature compels us to belief them.

The Cause of unbelief or infidelity must be sought in a want of impartial investigation, in a voluntary indulgence of prejudice, or in the neglect of sincere examination. But there also a practical infidelity, which consists in the voluntary violation or neglect of those laws or duties, which we know to be obligatory upon us.

Fourth is Superstition. This is a term which denotes erroneous practice as well as erroneous belief in Religion. Superstition we would say, may be regarded as a belief of things and the Relation of things Contrary to reason and evidence, and a morbid exactness in the performance of the duties Commanded, as well as of doing of things not required by God. Thus the belief of Ghosts or apparitions is an example of the first form of Superstition.

The belief of the influence of witches is an example of the second, and useless acts of self-mortification, abounding among the Romanists, is an example of the third kind.

Lecture VI Theology as a Science

The word Theology, compounded of the Greek λογος and θεος is not found in the Scriptures. θεολογον is indeed found in the inscription of the Apocalypse, but was not prefixed by the author of it, but proceeded from a later hand. The word Theology was transferred from heathen writers, It was used by the Greeks, even before the time of Christ, to designate those authors who treated of their Gods, and described their history, worship and Character. Thus Sanchoniatho, who was Cotemporaneous with the Judges, was Called a theologian. Hesiod the genealogist, and Homer the historian were termed Theologians. Plato and Aristotle used this word indefinitely to designate any writer who treated of God. In the Second Century it was first applied to the Knowledge of the true God. In the third, fourth, and fifth Centuries, the Greek fathers Called the doctrine Concerning God and divine perfection and also concerning Christ and his divinity, Theology; and those who treated of these Subjects, Theologians e. g. Gregory, Nazianzen.

The essential properties of a Systematic arrangement of Theology are four viz. I That all the parts should harmonize, and relate to each other, and to the end. 2 The inference should be drawn accurately from first principles or premises.
3 All the parts should be accurately defined.
4 That the whole should be established by Solid, and accurate reasoning and proof.

From the fact that the Scriptures are the "princepium Cognoscendi" or the Source of Theology, we infer First: that every thing that is discussed in this Science, must be derived from Scripture. *Second* Those truths alone which have an immediate relation to the Salvation of men, belong to Theology: hence the geneology of Christ, or of the Patriarchs domestic Concerns manners and Customs, and subjects of a similar Character are not introduced into Christian Theology, but from a seprate branch of Collateral thological Sciences. *Third* of those truths which do relate to the Salvation of men some treat of the *nature* others of the *will*, and others of the *works* of God. Therefore whatever is taught in Theology, has a reference either to the nature, will or works of God. *Fourth*: As Theology is a Scientific (anan) arrangment of religious truths, and not only primary propositions are Contained in it; but also inferences from those truths: it follows that Theology embraces not only those truths which are taught "totidem verbis" in Scripture, but also other drawn by legitimate inferences from these.

These inferences are certain in proportion to the degree of clearness with which they follow from the premises. Yet it cannot be said that they are ever quite as certain as those doctrines taught "totidem verbis", for all human deductions must be regarded as liable to erros. Since theology is an artificial arrangment, and our Savior and his disciples taught their hearers in a simple and popular manner, the question arises; whether there is any necessity for Theology in the the Christian Church. This point has been much disputed. As early as the Second Century some learned men made rude attempts to reduce the truths of Christianity to a systematic order-

but met with warm opposition from others, who apprehended that it would be dangerous to the simplicity of the Gospel. From the Second Century to the present time, there have existed occasional opposition to theological systems, as well since the Reformation as before it. But although Scientific theology is not assential to the existence of the Church, yet it must be admitted to be of importance and utility, to qualify ministers for the proper performance of their official duties. These *duties* are the *instruction* of the people, the defence of the faith against its enemies, and the *exposition* and pre*servation* of the true *doctrines*. But no man is able properly to discharge these duties, unless he himself has acquired a distinct and clear knowledge of the doctrines which he is to propose to explain and to defend. Therefore though Theology is not necessary for the private Christian, it is of the greatest importance to every Christian Minister.

The divisions of Theology are derived from various sources, from the "principium cognoscendi" of the Science, from its "objectum, subjectum" and "modus tractandi". The most general division is taken from the "principium cognoscendi", and is into natural and revealed.

Natural Theology contains all that human reason without revelation could discover concerning the being, attributes and goodness of God, our duties in this life, and prospects of that which is to come. You will all see that this is more comprehensive than that of Dr Paley who does not embrace in his natural Theology the ethics of that Science.

By revealed Theology is meant that System of theological doctrienes Contained in the word of God. Or according to Dr Mosheim (Reveleal) Revealed theology is an artificial Connection of those truths which God has himself revealed, for the Salvation of the human race in the books which he inspired." Or according to Baumgarten "Scientia theologica est habitus drivandi complexum doctrinarum de nostra cum Deo conjunctione ex Scriptum Sacra". A better definition would be this, by revealed Theology is meant the truths which God has Communicated for the Salvation of men in his inspired word, arranged and Connected in Systematic order.

Natural Theology has Sometimes been divided into
I- Hydro-Theology, or a Knowledge of God, derived from the aquacous portion of the Globe.
2:- Lithro-Theology, or a Knowledge of God, derived from the Study of Rocks
3:- Pyro Theology " " " " " " " of Fire.
4:- Bronto- " " " " phenomenon of Thunder
5:- Astro Theology " " " Study of the Stars
6 (Instr) Insecto Theology " " " " Insects.

These however are not Seperate Sciences but are usually treated as Seperate branches or chapters of the Same Science. Divisions, derived from the Subjectum of Theology. The Subject of Theology is the person or being in whom the Theology is found. In reference to this principle, the Scholiasts divided Theology into (Archerypical) Archetypical or original, and Typical or derived. Archetypical Theology was that Knowlede, which God has himself (Typical) his nature, attributes and decrees; and it was so Called, because all our Knowledge is derived from the Knowledge which God has of himself.

Typical Theology is that Knowledge of Theological truths truths which is derived from the author, and is found, in Created beings. This typical Theology is again divided, by the Scholiasts into that of Angels, and that of men; the former comprehending that Knowledge of divine things which Angels possess. But as there are good and bad Angels, it is again Sub-divided into that of good angels, and that of evil Spirits; Some maintain also that archangels have a Specific theology of their own; that Satan's theological Knowledge exceeds that of his Sattellites. But these division are evidently of but little practical moment,

The Theology of men was Sub-divided into, the Theology of Way and the Theology of Vision. The former embraces that Knowledge of God which men possess in the way or jurney of life, Theology of Vision embraces that Knowledge which they shall have in Heaven.

But as travellers, in the journey of life are of two Kinds, another division follows, viz; into the Theology of the Regenerate and theology of the unregenerate, and many formerly Supposed (those) these two (species Species of Theology to differ in essence

~~Alexander Walker~~

Notes of Lectures Given by S. S. Schmucker
Transcribed by John A. [illegible]. Kamp -
Jan - July, 1857

I - Encyclopedia and Methodology
8 lectures

II Systematic Theology - [illegible] 2 lectures
1. The Holy Scriptures
2. Articulus De Deo

III Homiletics ~~Entire~~ (lectures for entire course)

Lectrue VII

Divisions which arise from the "Objectum" of Theology. These are Doctrinal, Experimental, Practical, Exegetical and Polemical. The latter two departments are not so much branches of objective Theology a Collateral theological Sciences. Exegetical Theology contains rules for the the interpretation of the Scriptures; and is in more mdern times or rather by later authors, is termed Hermeneutics. Polemical Theology discussed those erroneous opinions on the Subject of religion, which are entertained by those, either termed fundamental heretics, or errorists of inferior importance. The divisions arising from the method of treating Theology, are Catechetical, Symbolical, (Caus) Casuistic and Patristic. Catechetical theology is the discussion of theological truths by questions and answers. Symbolical theology Signifies signifies those theological truths which are found in Confessions of faith. Casuistic is the application of moral theology or practical divinity to the Common incidents of life, and to the Solution of doubtful Cases of Conscience. Patristic is the Theology found in the writings of the Fathers. Classification of Articles or Doctrines According to importances. Those articles which have an immediate and assential bearing or Connection with the Christian religion are fundamental, The foundation of faith is the following articles "That Jesus of Nazareth is the Son of God, and only Saviour of the human family"! Those truths which are presupposed by this foundation are termed antecedent fundamental truths. Thus the foundation of the Christian religion presupposes the Bible to be an inspired book;

therefore the artical concerning the Scriptures is an antecedent fundamental one, and the articles concerning the providence and creation are also antecedent, because they are presupposed by the foundation of the faith. A consequent (foundation) foundamental articale is any doctrine which is derived by a just inference from the foundation of the faith, E.g. the doctrine that men should beleive in Jesus Christ is a consequent fundamental truth. A non fundamental article is one which can be derived without destroying the foundation of the faith, or one which may be said to have no connection with the foundation of the faith, E.g. Angles are illocal this is non-foundamental, because it has no connection, mediately or immediately with the fundation of the faith. The proposition which Luther advanced and defended is of this kind "bona opera irregenetorum non sunt bona oper, sed pecata splendida" Whether good works are present in the of Justification; what is the nature of Angels, what is the nature of infernal punishments; and other like truths are non-fundamental, about which Theologians may dispute without injury. In a practical point of view, it is of importance to determine (what truths are fundamental, and what are non fundamental. The decision of this point will enable us to determine, what all men ought to know, and what it is not necessary to be acquainted with, in order to be saved. And here also we may judge how far it is allowable for us to have intercourse with other Christian Sects. With those, whose principles are heretical and erroneous, we are forbidden to hold ecclesiastical union.

On the contrary with all who omit the errors, and retain the fundamental articles of faith, we may live on terms of unity and bid them Gods Speed. This is however not easily determined. Men are generally agreed in the abstact idea of the fundamental truths viz: as being such a truth or doctrine as is essential to the Christian System, or such a doctrine without the belief of which we can not be saved. When we view the subject in concrete, and attempt to decide, for example, whether this or that error of the Papists is fundmental, difficulties and arise, which on account of preconceived views, and the prejudices of the parties, it is difficult to determine. Hence the difficulties which attended the Protesant Church during the Seventheenth Century. It may be observed that Hunnius definition is "that those errors are fundamental which affect the salvation of their possessors". This is retained by Calovius, Hollazius, Baier, Buddeus, Seiler, Rheinhart and others. An error may therefore be fundamental to one man, which is not to another; for the education of a man is different. An ignorant man may entertain an error, which considered abstractly, is fundamental; by being wrongly instructed he believes, with all his heart, his creed to be right, and is only in part criminal. Of such an error, we say, we do not beleive that a God of infinite mercy and justness, will regard it as destructive of the hope of eternal life. Moreover an error, which, when connected with one set of doctrines, would lead to most unhappy results may be so counteracted and by no means to

produce those deleterious effects to which in a different Connection, it would give rise.

In the former Symbolical Books of our Church, the artical Concerning (Jes) Jesus Christ is laid down as the fundamental doctrines as the basis of the αναλογια πιστεως. Sederline in one of his works has made a selection of those articles which the Saviour and his apostles seem to have represented as most important, and this is undoubtedly the a ~~most~~ more accurate made in desiding the question, than by abstract discussion. The doctrines which Sederline regarded as thus proved to be fundamental are first the Unity of God the Creator and governor of all things. Second the doctrine Concerning Jesus Christ as the Mesiah and Son of God, who Came to deliver men from punishment, and the dominion of Sin, who died, arose from the dead and is exalted above all things and will com again raise the dead, and judge the world. Third. Faith in the Holy (Scrip) Spirit, and fourth. The reception of the rite of Baptism. The following texts may be regarded as having a bearing upon these subjects. viz: 1 John 2:22. John 17:3. Acts 2:38, 16 31) also the following passages acts 13:16-41, 17:24-31) Gola 5:1-6. 1 Cor, 3:9-15. Hew 6:1 & 2 1 Cor 11:23-29. 15:14-17) 2 Thim. 2:18 & 19.

Lecture VIII X

Analogy of Faith.

In this Connection, the question arises, whether the admission of the Analogy of faith, in the interpretation of Scripture is necessary or even Consistent with the Supposition of its intelligibility; and the reply will much depend upon the definition which is given of the phrase αναλογια πιστεως. We find in the different ages of the Christian Church that different opinions were entertained on this Subject. The Earliest opinion (were) seems to be that entertained by Tertullion and advocated by him at the Close of the Second Century, viz: that those passages of Scripture which seem to be obscure should be interpreted according to the traditions of the Apostolic Church e. g. in accordance with the views of that doctrine entertained by those churches which had been formed and favord with the real instruction of some of the Apostles. Another opinion was, that the so-called apostles, Creed should be the (regula pie) regula fidei according to which all doubtful passages should be interpreted. St. Augustine recommends for this purpose a third rule, called the regula pietatis by which he meant that doubtful passages should be interpreted in accordance with the dignity and attributes of the divine nature, a principles of undoubted authority (wility) with all those who admit the divine authority (le) of the Scripture.

Lecture ~~I~~ Lecture IX

Specific parts of Methodology

The first branch in methodology, or universal Science of Theology is Natural Theology or Natural Religion This embraces several division. First Anthropology, from the Greek words ανθρωπος et λογος, which signifies the science of men; It is also called the (Emy) Empyrical knowledge of man - This has also two Subdivision, = (Somatology I and) (Psycol) Psychology.

Anthropology might be regarded as a branch of Zoology since that treats of all living animals; and man belongs to the same class. Yet there is a difference between man and all other animals; he being the head of creation, and alone possessed with reason, which connects him with the moral administration of all worlds, and the higher order of intelligences. It is just therefore that his attributes should be discussed in a seperate Science - Thus Zoology treats of all animals except man. Anthropology is called Pragmatic Anthropology when its principles and facts are applied to practical life so as to form rules of conduct, and of practical wisdom. Anthropological Science has also been employed to designate those Sciences based on any of the principles and facts (are applied to practical life) of anthropology; Such as Pedagogics Economies Political Philosophy and Physiognomy. Somatology, from Σωματα et λογος means the science of bodies in general, but usage confines it chiefly to the body of man.

Psychology is that Science which discusses the phenomena & powers of the mind - Derived from ψυχη et λογος ψυχη di not originally signify mind, but breath, like animus and Spiritus; from ψυχειν. to breath from the ancient (Grecian) Grecian and Roman idea of breathing.

Psychology is divided into two departments or Species, (1) Empyric and (2) Transcendental. The first meaning that Science of the soul as (Reaso) based on experiment, an exhibition of its power as witnessed in life. In this connection it signifies experimental and practical. The Second is also termed *Speculative* Psycology or natural Psycology and Mettaphysical. It signifies that Science which attempts to evolve the nature and powers of the Soul "Exampla juxta regulam hoc est juxta Scripturas certas et claras; non contra regulam, seu contra Scripturas, interpretasi convenit" The "Formula Concordia" avows this principle: that no interpretation of (Scripturas) Scripture can be admitted, which would be at variance with the grand design of Revelation. The Subsequent divines of our Church, such as Gerhand, Calovius, Chemnitz, and others, accorded with Melanchthon in regarding clear passages of Scripture as a rule consonance with which doubtful ones must be explained. Hollazius, by the analogy of faith is meant the fundamental articles of Christian doctrine. Later theologians as Mosheim, Bumgarten and Buddeus, brought the last opinion to maturity: and by "regula fidei" meant the fundamental articles of the Christian doctrine, viewed in relation to each other. The Theological writers of the present age deny that there is any such a thing as analogy of faith.

or that we can take it for granted that the inspired writers do not contradict each other. Our own opinion is embodied in (written) the following propositions. First that as we believe the written instructions of divinely inspired and authorized teachers to be infallible we must assume it as a certainty that (~~the~~) the inspired writers do not and can not contradict each other. Second- That the meaning of those passages which admit of several significations must be explained in accordance with those which have but one meaning. The certainty of this rule is exactly proportioned to the certainty of the interpretation of the supposed clear passages; and if the clear passages be disputed by an opponent, the rule can have no force upon his mind, Third Neither the fundamental doctrines, and not the relations of these doctrines can serve as a role of independent of any experiments or observations of its operation rom general. This has accomplished nothing more than to project some visionary theories. (There are two branches of general theology)

Theology

There are two branches of Theology (viz Natural Theology) and Philosophy of religion or revealed Theology. Natural Religion or Natural Theology is a systematic discussion of truths learned from reason and nature, of God, his attributes, will &c. Payley is the most (desguin) distinguished author on the Subject, but he treats merely on Natural Theology. Bridgewater Treaties and Dicks works are also valuable - German literature is full on this subject. Reveiled Theology embraces various Subdivisions (I) Apologetics which treats of the evidences (various) of Christians Religion (2) Exegesis, or Exegetical Theology which in its general sense embracing Hermenutics and Exegesis. This is divided into (1) Philology or the Knowledge of languages, which are the Greek and Hebrew (2) Biblical Introduction or Eisagogics or Canonics (3) Critica Sacra, or a Knowledge of the various manuscripts transcripts and translations of the Bible. (4) Archeologia Sacra, or Sacred Archeology. Best author on the Subject is Dolmer Hermenutics is abstract rules of (interpation) interpretation, and Exegesis the appliation of those rules to any particular Book or passage of Scripture.

The next branch of revealed Theology is Christian Theology; is subdivied into Dogmatic or doctrinal, which is again divided into five Subdivisions (1) Theology stricta sic dicta (2) Anthropology or the Science of man. (3) Christology, or a discussion of the Character, person, office of Christ. (4) Sotereology or Economia Solutis being a discussion of the plain of Salvation through Jesus Christ (5) Eschatology, Called in German "Vase Letzter dingen" embracing Death, Resurrection, Judgment, Eternal reward and Punishments. These constitute Doctrinal Theology. Next branch is Experimental Theology. This teaches the Patienda. the things to be experienced or felt by Christians; some times confounded with Theology or with Theologia Moralis interpretation any more than the non-fundamental articles.

But it is true with respect to moral truth, as well as other truths, ~~that~~ if one proposition be certainly true, the reverse of it must be certainly false. Nor is this the case less in non-fundamental, than the fundamental truths of the Christian religion. Fourth:- The so called "Apostles Creed" and traditions of the Apostolic Churches, and (of) the Creed of modern Churches, are of no value as rules of interpretation because they are (unspir) uninspired and therefore fallible.

Design or end of Theology.

There have been various disputes concerning the true design or end of Theology. It may be considered in two views, viz: Mediate and ultimate.

1 The mediate object of Theology is Faith in Jesus Christ.

2 The Ultimate object is eternal salvation, if we consider Theology materialiter. When considered formaliter or subjectively, the immediate end is a more solid and substantial knowledge of the revealed truths of God's word, its ultimate end is the power of accurately and (Scien) scientifically explaining (d) demonstrating, and determining the revealed truths of God's word, and, defining them against its enemies.

In the first Century the doctrines of religion where then discussed in the most simple manner, and without any systematic arrangement. But in the Third Century Origen reduced them to something like a systematic form; and interpreted the Christian doctrines by the precepts of the Platonic Philosophy. In the Fifth Century Augustine treated Theology systematically and clearly, and interspersed it with at little Philosophy.

In the eighth Century John Damascenus in his work, "De fide Orthodox" began to explain doctrinal theology by the Aristotellian philosophy compared with the Jesuistic or Scholiastic doctors of the Latin Church. In the Eleventh Century and also the twelfth, the latin doctors, especially Thomas Aquinas applied the analytical method of Aristotle to doctrinal Theology, and interpreted any doctrine according to the four kinds of causes, and introduced into Theology innumeral subtelies and useless quibbles.

Next division of Theology is Dogmatic History, embracing the History of the doctrines of the Christian Church, during the different ages of its existence; Hagenbach and Mincher are the best works, also Bumgarten.

Next department is Patrisic Theology, or the Theology of the Fathers. Next the Symbolical, or that contained in the Symbolical works of the Church. Next is Popular Theology, which is distinguished from what would be called learned Theology. It embraces only those doctrines and duties which are of use to the preacher and proper to be brought before the people from the pulpit, or a systemactic discussion of theology for the people.

Another department is Polemics, or the science which discusses the errors entertained in regard to the christian religion. This has also been called Elenchtic Theology, and Controversional Theology. The next is Homiletics, or the Science of teaching the art of writing and delivering Sermans. Called also Sacred Rhetoric.

Next Pastoral Theology, embracing all other duties of the Minister except preaching; duties out of the pulpit. This subdivided into several departments; (1) Administering of discipline or church government. (2) Chatechetical, or Chatechizing the children of the church. (3) Liturgic, or mode of performing the reading of the liturgy which is not of so much important, a part of the pastor's duties, in this country as in Germany.

Next department is Sacred History. This is divided into two branches: ① Biblical History, or contained in the Bible, or more propperly, only that of the old Testament.
(2) Ecclesiastical History, embracing the history of the Church since the days of the new Testament, or embracing also that of the new Testament, as this is the foundation of all subsequent history.

This method continued in use until the time of Luther, who with his Companions not only seperated Theology from the Aristellian philosophy, but also banished all philosophy from this Science. In the beginning of the reformation therefore the truths of Theology are explained without any Philosophy. But Melancththon again introduced some philosophy into theology in order to meet the assults of this Catholic enemies, and Luther himself did not object to this course.
After the rise of the Jesuits, necessity led to a little more liberal use of Scholastic philosophy, in order to oppose these suttile Sophists with their own weapons. There was as yet no entire systematic arrangement of the truthes of revelation; but in the (Seventheenth) Seventeenth Century George Calixtus first restored the old systematic order of the Scholiasts, which was soon adopted by others and came into general use. About the same time Cocceus, a reformed Clergyman, prepared the whole System of Theology in the form of a Covenant, and hence it was Called Federal Theology, from foredus a Covenant.

This method is Scriptural and therefore aquired many friends; but it is objected to this plan, that many of the terms are (borred) borrowed from Civil law which are not generally understood, and are Calculated to give rise to disputes. During the Pietistic Controversies, begun in the 18th. Century, great exertions were made and with succeſs to restore the simple method of Luther. About the middle of the last Century, Philosophy was again applied to Theology by Wolf, Leibnitz, and others: and this Systematic arrangement was employed by many, as well as another termed the "Geometrical method"; of arranging and discuſsing theological truths. But a general impreſsion has gone (about) abroad that in most of these systems the good word of God was too little regarded, and consequently an entirely different system was adopted by a number of the most distinguished divines of Germany termed the "Biblical Method". Upon this subject the work of Doctor Storr stands preeminent. This is divided into sections based upon the most prominent paſsages of Scripture, to each doctrine, and the results stated in symple and popular language. The latter method is undoubtedly the best, although it is profitable to combine both methods.

Theological Seminary January 14: 1857

J. A. K.

Systematic Theology

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January 14: 1857

Difficulties in acquiring a perfect Knowledge of God

I The infinity of God Can not be perfectly grasped by a man, who is finite

2 So little resemblance between the present and the future world.

Reasoning from analogy in regard to the future is very unsatisfactory.

3 The depravity of the human heart.

Lecture I The Holy Scriptures

The Holy Scriptures.

Theology is beyond doubt the most important science to which the attention of men can be directed. It treats of the (of) Being and attributs of God, the character of man, and the relations existing between them. Hence as man is a dependent being, it is his highest interest to know the will and requisitions of that God on whom he is dependent; and as he is an immortal being, his interests in eternity surpass in importance those of time, as far as eternity is longer than time.

This study is encumbered with many and arduous difficulties.

(I) The finite capacities of man are but imperfectly qualified to comprehend the character of the infinite Jehovah. Nor can he with much confidence have recourse to *analogical reasoning*: because the great difference between the present and future world throws uncertainty upon the greater part of the inferences drawn, one from the other. The depravity of the human heart, and obscurity of the human intellect impede our progress in the attainment of spiritual views, and compel us whilst we remain in the body to see the things of the Spirit darkly, as through a glass; and yet the salvation of our souls and of the souls committed to our care depend instrumentally upon the general accordance of our views of the plan of salvation revealed by God. The theological student should therefore study the Holy Volume with the utmost reverence, and with daily prayer for the enlightening influence of the Holy Spirit who has promised to lead the disciples into all necessary truth.

This is so much the more necessary as in the course of his Studies he is required to inquire into the autority of the Holy volum itself, and scrutinize the evidence on which it rests. By this radical investigation which takes nothing for granted that is destitute source of human belief, the Student is throwen back upon himself and taught to ask for the evidences even of his own existence.

Nor has he yet reached the end of his inquiries; one step more is necessary: he must examine the nature of those faculties which are to investigate the evidences of his existence.

Having studied the wonderful mechanism of his own mind he finds it made of certain powers capible of acquiring knowledge; he finds himself furnished with some constitutional truths or general principles which give a general bent to the operations of his mind and upon which all the conclusions at which he arrives are based.

He finds that a certain degree of evidence when impartially examined or contemplated necessarily produces conviction, and that a lower degree leaves him in doubt.

Hence he justly concludes that whatever propositions the Author of his mental nature, wishes him to receive as truth, He will invest with such a degree of evidence as will, when impartially examined produce conviction on his mind. He feels fully persuaded that the cause of truth has nothing to fear from an impartial investigation.

In many instances it has happened that the investigation of the physical sciences appear to conflict with the facts of the Bible; but this apparent conflict is always dissipated upon futher investigation; and is found to be in divine harmony with all the truths in nature, and all that have been or will be discovered by the mind of man;

and after an apparent depression of truth, we may say with the Poet. Truth crushed to earth will rise again;

"The eternal years of God are hers,
But Error wounded, writhes in pain,
And dies amid his worshippers!"

Having been taught the existence of a God in his earliest years, the Student examines the evidence of its truth, and collects all the evidences which his faculties can aquire upon the subject. If he learns of any additional revelation he judges that if it is from God, it must be attended by evidences that will produce conviction upon the mind of every impartial inquirer, and if such be the character of its evidence he is bound to receive it as truth.

It is with such a state of mind, that the Christian revelation finds the impartial inquirer after truth, and with these feelings its evidences have been examined by you. Through the medium of the historical narratives of the new Testament, which have been found genuine, unadulterated and authentic, you have as it were, thrown yourselves back into the Apostolic age, and placed yourselves in the situation of the Jews, to whom the professed revelation was orally given. You have examined the evidences which the Savior exhibited to substantiate the divinity of his mission. You have witnessed a succession of the most stupendous miracles Physical, intellectual and moral, and have found that the truth is placed beyond all doubt. It therefore necessarily follows that the Savior and his Apostles were under some super-human power. This power must have been either some evil spirit or God. The character of the Saviour and his Apostles forbids the idea of their connection with an evil spirit, and the nature of their doctrines is such as evil spirits would not aid in publishing. It follows then that these miracles were wrought by God, either by his immediate power, or by some good angles at his power and Command, and are incontestable proofs of the divine authority of the doctrines, in support of which they were wrought. Having thus ascertained that the Christian Religion was a divine Revelation established by the mose Conclusive evidence, the question arises, (as Jesus has ascended into heaven, and his inspired Servants, to whom the Revelation was made, and who published his doctrines orally, have long since been numbered with the dead) what method did infinite wisdom adopt to present unadulterated the Doctrines of this revelation, that they might be transmitted in their purity to the remotest ages and nations? It will be admitted that a revelation from God would be obligatory upon men ~~upon~~ only when it is delivered in an entire Substantial purity, and when those to whom it is delivered have sufficient evidence of this fact. Now as Christianity was orally published, it could not, if handed down by men uninspired oral transmission, have been clearly obligatory upon those persons whom lived sometime after the Apostles death, unless God had raised up a succession of Divinely inspired men, at least one in every age, to whom all divesities of opinion as to the true doctrines of Christianity could be referred for decission. Christianity would have been just as truly a revelation to the generations of the Jews, & Gentiles to whom it was orally delivered by the inspired Apostles; if not a single book of the new Testament had been written; but it cannot well be conceived how it could have served as a revelation for successive ages unless every age could have been certain of possessing it unadulterated, which is not possible upon the supposition of its uninspired tradition; neither would there be much more certainty in uninspired written tradition, for the writings of uninspired men could not possess much more certainty, than their oral instructions. And hence as Christianity is of universal distinction, we may naturally look for infallibility in the channel through which it is conveyed. The Roman Catholics would point us to the infallibility of the Popes & Councils as the basis of the infallibility of the instructions of the Christian Church. But we may, for the present, pass over these pretensions without any further refutation, mearly remarking that so soon as the Pope & the Council substantiate their equality with the Apostles, by undoubted miracles, we will accede to their pretensions. Where then is this infallibility found? How may we know that the doctrines of the revelation made orally by the Saviour & his Apostles to the Jews are known to exist in intire purity, so that we may trust every shade of thought contained in it, & may rest upon it the hope of our immortal souls? The only proper reply to this question is - that the divinely authorized Teachers, who first published these doctrines orally, reduced them to writing, & these have reached us unimpaired. In other words, the only way in which Christianity can be a revelation, obligatory on all succeding generations, and intended for them is the Divinity of the Scriptures. This is the first attribute to which we call your attention. viz

Divinity of the Scriptures.

By the divinity of the Scriptures is meant that they are to be regarded in the same light as the oral instructions of the apostles, equally infallible, & possessed of equal authority. With reference to those books written by the Apostles themselves there can be no doubt, for would it not be absurd to suppose the oral instructions of a divinely authorized messenger should be infallible, but so soon as the same messenger attempted to reduce his instruction to writing, this infallibility should abandon him & he be liable to error? It is evident that the divine authority of the Apostolical books are an inevitable consequence of the divine authority of their authors, as oral Teachers of Christianity; & he who denies the latter, cannot would not aid in publishing. It follows then that these miracles were wrought by God, either by his immediate power, or by some good angles at his power and Command, and are incontestable proofs of the divine authority of the doctrines, in support of which they were wrought. Having thus ascertained that the Christian Religion was a divine Revelation established by the most Conclusive evidence, the question arises, (as Jesus has ascended into heaven, and his inspired Servants, to whom the Revelation was made, and who published his doctrines orally, have long since been numbered with the dead) What method did infinite wisdom adopt to present unadulterated the Doctrines of this revelation, that they might be transmitted in their purity to the remotest ages and nations? It will be admitted that a revelation from God would be obligatory upon men ~~upon~~ only when it is delivered in an entire substantial purity, and when those to whom it is delivered have sufficient evidence of this fact. Now as Christianity was orally published, it Could not, if handed down by men uninspired oral transmission, have been Clearly obligatory upon those persons whom lived sometime after the Apostles death, unless God had raised up a succession of Divinely inspired men, at least one in every age, to whom all diversities of opinion as to the true doctrines of Christianity Could be referred for decission. Christianity would have been just as truly a revelation to the generations of the Jews, & Gentiles to whom it was orally delivered by the inspired Apostles; if not a single book of the new Testament had been written; but it cannot well be Conceived how it could have served as a revelation for successive ages unless every age Could have been certain of possessing it unadulterated, which is not possible upon the supposition of its uninspired tradition; neither would there be much more certainty in uninspired written tradition, for the writings of uninspired men could not possess much more certainty, than their oral instructions. And hence as Christianity is of universal distinction, we may naturally look for infallibility in the channel through which it is conveyed. The Roman Catholics would point us to the infallibility of the Popes & Councils as the basis of the infallibility of the instructions of the Christian Church. But we may, for the present, pass over these pretensions without any further refutation, merely remarking that so soon as the Pope & the Council substantiate their equality with the Apostles, by undoubted miracles, we will accede to their pretensions. Where then is this infallibility found? How may we know that the doctrines of the revelation made orally by the Saviour & his Apostles to the Jews are known to exist in intire purity, so that we may trust every shade of thought contined in it, & may rest upon it the hope of our immortal souls? The only proper reply to this question is - that the divinely authorized Teachers, who first published these doctrines orally, reduced them to writing, & these have reached us unimpaired. In other words, the only way in which Christianity can be a revelation, obligatory on all succeeding generations, and intended for them is the Divinity of the Scriptures. This is the first attribute to which we call your attention - viz

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Calixtus represented inspiration as a mere "assistentia et directio Spiritus Sancti" & was denounced as a heretic. From this extreme the later divines of Germany, have gone over to the other extreem, & with palpable inconsistency, many of these wholly deny the inspiration of the Scriptures (i.e.) their infallibility) while they profess to believe in the divine Origin of Christianity. The true opinion doubtless is this, that the Apostles had precisely the same Kind & degree of assistance in their written as in their oral instructions; that they were as much required to use their natural powers, & to avail themselves of natural means of information in the former as in the latter case, & just as certainly received aid of any & every Kind, which may have been necessary to give infallibility to their writing. From the divine authority, or inspiration, or infallibility of the Scriptures, the other attributes usually ascribed to the sacred volume, necessarily follow by a logical inference. They may therefore be said to be included in the first, which, is the most important. Moreover after the divinity of the Scriptures has been proved, their own declarations on the subject of these attributes may properly be adduced, & must be considered as conclusive evidence

The next attribute that claims our attention is The Perspicuity and Intelligibility of the Scriptures. When this attribute is asserted, it is not meant that there are not some passages in the Sacred Volume, unintelligible to the common reader; the contrary must necessarily be expected, when we reflect upon the vast multitude of references, contained in them, to the manners, customs, archaeology, history, history & geography, of those countries & nations, mentioned in the sacred volume, of all of which the unlearned reader is ignorant. Nor is it meant, that there are not some few obscurities in the style of the Scriptures which have not hitherto been removed by our acquaintance with Biblical Archaeology & Philology. But it must be remembered that most learned men have not attained perfection in the these sciences, for want of some ancient records now irrecoverably lost. If our Knowledge of these sciences were perfect, all verbal difficul-

-ties would probably vanish. But it is reasonable to expect that some of the relations of the doctrines of a divine revelation will necessity transcend the comprehension of man, since even some of the doctrines of natural ~~of~~ religion, such as the omnipresence of God, is in every respect incomprehensible. But certainly the very design of the word of God as a standard revelation to future generations, requires that it should be intelligible and perspicuous i.e. that all these doctrines which are necessary to salvation should be proposed in a manner intelligible to all ordinary capacities. By a revelation we mean a communication of ideas before unknown, but an unintelligible revelation could not communicate any new ideas; & hence the scriptures are either sufficiently intelligible, or the infinitely wise God appointed a means totally inadequate for the end for which it was designed. But as the last supposition is absurd, it follows that the scriptures are either intelligible or not divine; but they have been proved divine, therefore they must be intelligible & perspicuous. On this subject we have decided testimony in the Epistle of Paul to Timothy — And from a child thou hast known the Holy Scriptures &c. See 2 Tim. 3:15 St John speaking of N. T. says (20:31) These things are written that ye might believe &c. The perspicuity of the scriptures is indeed in a measure dependent upon the principles of Exegesis applied to them, & hence the question concerning the proper mode of interpretation is closely connected with the attribute under discussion. As the scriptures contain a revelation first made to man, not by hieroglyphics, but orally, in Hebrew & Greek languages it necessarily follows that the words employed by the Apostles must have been used in a sense which was current among the other Hebrews & Greeks, otherwise the communication could not have been intelligibles to persons professing a vernacular acquaintance with those languages. It follows therefore the language of scripture must be interpreted by the same principles of exegesis, which are applicable to the interpretation & explanation of the other books in the same languages This also was the opinion of Luther & other early divines of our Church, who taught that the Scriptures have but one sense i e the Sensum literalem" or by modern writers, the Sensum historicum." Calovius, Quinstedt, & Hollazius were the first modern divines who spoke of a "Sensu (Scrip) Spirituali," by which however they meant a spiritual application of the doctrines taught by the literal meaning of the words, Subsequently such men as Baier, Buddeus & others considered the Sensum Spiritualem" as a distinct mystical signification of the Scriptures, originally intended by the Holy Spirit.

But in the hands of less gifted divines, this spiritual sense gave rise to many specimens of exegesis, alike unfounded upon reason & destructive of the design of the Scriptures as a revelation from God. At present historical mode of interpretation i e the literal mode so ably defended by Dr Storr, entitled De Sensu historico," is generally admitted to be the only correct mode of interpretation The best & most concise system constructed on this principle is the Interpres of Ernesti" translated into English by late Prof. Stuart of Andover. A more extended treatise, constructed on the same principle is contined in Horne's Introduction. The most able defence of this system in opposition to the acient mystical, & modern accomodation is found in Dr Storr's "Opuscula Academica", translated by Mr Gibbs at Andover. The moral interpretation, & ascribing a mere moral meaning to those passages of Scripture which according to the grammatical interpretation, contain something which cannot be deduced from the moral dictates of unassisted reason. Nothing more is necessary according to this hypothesis, than that it be possible to attach a moral meaning to a passage, no matter how forced or unnatural it be. For a refutation, as well as a more ample account of this irrational & obviously infidel system of interpretation, we refer you to Dr Storr's Bib. Theo. Sec 15 See Illustration 5

(Origin held that every sentence has seven different meansing

The Swedenborgians held similar opinion)

Their Sufficiency

By the Sufficiency of the Scriptures we mean all that is usually intended by sufficiency & efficiency. The former term is commonly adopted in systems of Theology to signify that we need no tradition, or other similar auxiliaries; the latter that the word of God is a wise & suitable means to accomplish the end for which it was given. Both however are attributes; for if the Holy Scriptures are sufficient for the purpose for which they were given, any addition must of necessity be superfluous. Schwenkfeldt & Weigel & visionaries of former days, contended that an internal light in the soul of man must be superadded to the Scriptures in order to enable us to understand the divine revelation. But this wild notion is plainly void of all truth; unless upon the supposition that they meant something resembling the truth - that the natural man discerneth not the things of the Spirit. The Romanists maintain the insufficiency of the Scriptures alone and profess to supply their pretended defects, by what they call the Unanimous Consent of the Fathers, or traditions of the Church. The absurdity of this pretence is self evident to those who are acquainted with the fact, that the Fathers are at least as contradictory as the same number of modern divines would be; & that even Popes & Councils have frequently adopted & published decrees flatly contradictory to each other. On the other hand there have been some, espicially in England who regarded the word of God not only as a sufficient revelation of religion, but also as a text book of the physical science, such as Astronomy, Mathematics, &c To this class belongs Bates Hutchison, & Parkhurst. whose Hebrew Lexicon is filled with fanciful explanations of the Hebrew words in order to sustain this wild theory. But to teach physical science was obviously no part of the design of the scriptures, or of the inspired writers; & that their works are not constructed with this view is demonstrated by the progress of those sciences in modern times, compared with the popular views of them contained in the Scriptures. That the sacred volume however is amply sufficient for the purpose for which it was designed - viz as the infallible rule of faith & practise - is clearly established both by reason & Scripture itself. Reason clearly lays down the postulate that any means appointed by God, a being of infinite wisdom & power, must be adequate to the ends for which it was selected; & therefore the Scriptures being such means are necessarily able to acomplish that whereunto it is sent. The Fourth Attribute imposes on all those to whom it (i.e.) divine revelation became known, the duty to receive it as such, i.e to make it the rule of their faith & practise. This duty evidently results from several clear & satisfactory sources. First: From the relations sustained by God to us as the author of our being, & the constant supporter & benefactor of our lives. Second: From the limited nature of our faculties, & manifest ignorance of many topics, when left to mere reason, most important in their prove the same point. Third: It is evident from the fact that we find ourselves so constituted, that our minds are able to weigh the relative strenght of evidences, & feel the claims of revelation, which comes to us with satisfactory proof. This involves the much disputed question - What is the relation of reason to revelation? In order to obtain a clear view of this subject, it may be subdivided into three parts.

I - What are we to understand by reason in this discussion? By reason in this discussion, should be meant all those powers of the mind which are required to enable us to investigate, appreciate and decide upon the evidences of a professed revelation. In the early ages of the church this subject caused no discussion at all; but after the lapse of several centuries, when different systems of human philosophy began to exert an important & a baneful influence upon the church, seeming to defend the Manechaean & Gnostic heresies, opposition was raised to the use of philosophy in Theology, which opposition has in a measure continued to the present day. The Scholastic Philosophy had been generally employed as an auxiliary to religion, some centuries prior to the reformation. Luther, in the earlier part of his life, maintained that philosophy should be entirely banished from Theology; yet subsequently he permitted Melancthon to draw some of his weapons from this source, in order to refute the sophistry of the Romanists.

In his work on the priesthood & monastic vows, published in 1522, he expresses himself thus "Although reason cannot comprehend the works and light of God, nor attain to them by itself, and consequently its judgements are rude & uncertain, when affirmative in their character, still in negative decisions, i. e, in determining what a thing is not, the judgement of reason is certainly correct. It is certain that whatever is contrary to reason is still more opposed to God; for how can that fail to be contrary to divine truth, which is contrary to reason & human truth" Until the rise of the Philosophy of Wolf & Leibnitz, in the middle of the last century, it was customary to inveigh against the use of reason in most intolerant manner; but for a century past the orthodox divines of Europe & America entertained enlightened views upon this subject. A few writers of the present day in Germany still inveigh against that reason which God has given. At the head of this stands Klausharms, of Kiel (deceased lately) who has puplished a volume of very good sermons. He was a celebrated preacher, but a (Coul) Cloudy & Confused Theologian. Although it is true that the diversity of Philosophical systems proves that neither can be regarded as a safe guide in religious discussion yet the powers & laws of the human mind are admitted by all to be the same, & when we advocate the use of reason in religion we do not mean the use of any particular system of philosophy either ancient or modern; but when any point comes within the sphere of our investigation & comprehension we are called upon to exercise reason, by the Scriptures e.g. when warned against false philosophy- 2 Tim 3:15, Isaiah 8:20)

2 What is the province of reason in reference to the evidences of a professed revelation? Here it is evidently our duty to investigate the Genuineness, Integrity & Authenticity of the writings which lay claims to this extraordinary character & to decide the question on the same grounds & principles which should govern us in the examination of any other book.

(3) What is the appropriate province of reason in regard to the supposed contents of a revelation ascertained to be divine? Hence it is the duty of reason to settle the proper laws of interpretation on the principles of Hermeneutics, & then apply them in the same manner as to books not inspired. As to doctrines, elicited, we may, a priori, expect & demand that they shall not be contrary to reason, for otherwise God would contradict in revelation what he has taught us in reason. But some of the doctrines will in all (prohib) probability be above reason in some of the relations & modes of existence or truth. Doctrines which are generally termed Mysteries may not only comport with a divine revelation, but reason teaches us to expect them e.g. the doctrine of the Trinity, the incarnation of the Son of God. &c. N. B. (Leibnitz Philosophy was monadism i.e., that every thing in the universe was composed of monads, or infinitesimal small atoms, which received a principle in them from God, in the beginning, which of itself would produce all the changes it experienced throughout time)

Opponents of Christianity

The opponents of Christianity are of differents Classes. The first Class relates to its divinity and are Called Atheists. These deny the divine existence; and therefore a divine revelation, yea even the possibility of such a revelation. In controverting this Class, you must convince them from the evidences presented to us in Natural Theology, that there is a God. The Second class, relates to the proofs for the Divinity of the Scriptures. These are Called Deists. They admit the existence of God, but deny that he has given us a revelation, other then is embraced in reason or nature. Them you must present the various kinds of evidences to which your attention has been directed, and which constitutes the Science of Apologetics. On this subject we would recommend the following works: Watson's Apology for Christianity addressed to Gibbon, and also his Apology for the Bible", addressed to the disciples of Tomas Paine the intemperate and dissolute infidel, who wrote some good things on civil liberty, and participated in our own Struggle for Independence. Leslie's Short method with the deists. Nelson's (of Missouri, who was once an infidel) Cause and Cure of Infidelity." Fry's Essays for Infidelity". Rodgers Ecclips of Faith and its Defence. The third Class of opponents embraces the so called Socineans and modern Neologians of Europ and America. These pretend to admit the reality of a divine revelation but in truth regard it as an uninspired book, not destitute of Contradictions, and worthy of Credibility so far only as they harmonize with the doctrines of reason. In Controverting these, show than the utter inconsistency of their pretensions in reference to Christianity as a divine Religion, unless we also admit that the books from which we derive our Knowledge of this revelation are inspired. The Fourth Class are Mohammedans, who reject the Bible and receive the Koran as their inspired guide Show them the licentiousness of the doctrines taught in the Koran, & its entire destitution of all the criteria which enlightened reason tells us to expect, to find in a divine revelation. The Koran (Claims) Contains gross errors of a historical nature; making Solomon Nebuchadnezzar and Alexander the Great Cotemporaries. The Fifth Class embraces the Jews, who reject the N. Test. but receive the Old Testament as the word of God. Show them that the predictions of their own prophets, as taught in the old Test. were fulfilled by and in Jesus of Nazareth who must therefore be the Messiah. On this subject you can Consult the following excellent works: Hengstenberg's Missianic Prophecies, and Simpson's Plea for Religion. Get the last book.

The Apocraphal Books of the Old Testament

These books were received as Canonical, by the Council of Trent (in 16 century) as equal in authority to the old and New Testament writings. But they are not entetled to it is evident not only from their contents, but they do not even claim it. It was not attributed to them by the ancient Church and not by the N. Testament church, untill lately. They contain First fictious narratives, as that of Bell and Dragon. Secondly: They contain Controdictory Statements e.g. Baruch in chapter 12 ver 2) is represented as carried to Babylon at the period when he was taken to Egypt. The narrative given in 1 Esdras 3: 4 is not (als) only defective in dignity, but contradicts the account of the return of the Jews from Babylon under Cyrus. Again we have Contradictions between 1 Macabees 6: 14-16, 2 (Maccabees 1: 13-16, 9: 28) Also Tobit 5: 12 Contradicts 12: 15

Thirdly these books Contain unscriptural doctrines, as prayers for the dead; transmigration of souls, Wisdom 8: 19, 20 Justification by works 2 Esdras 8; 33 Tobit 12: 8, 9 Ecclesiasticus 3: 3, 30, 35: 3, sinless perfection, Ecclesiasticus 13: 24, 7: 20. Fourthly immoral practices are inculcated; Suicide is approbated, 2 Maccabees 14: 41, 46. Assassination, Judeth 9: 2, 9 Compare Gen. 49: 7: magical incantations Tobit 6; 16, 17 Compare Lev. 19: 26 and Deut. 18: 10, 11, 14.

July the 16: 1859

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Didactic Theology.

Articulus de Deo.

Having discussed the nature and attributes of the Scriptures, as far as they fall within the limits of a Theological course, the article De Deo will claim our attention first, in the list of Christian doctrines as well as on account of the intrinsic importance of the subject, as on account of the relation which it sustains to the other truths of the system. It has been a subject of frequent discussion (amno) among divines, whether the unassisted faculties of men could ever have attained to the knowledge of the existence of a God if this knowledge had not been revealed to him either by immediate communication, or mediately by Tradition. In the discussion on Natural Theology, the opinion was expressed, that reason could not have afforded this knowledge and we are indebted for it to traditionary revelation. On this subject the deaf and dumb asylums afford the most decisive testimony; it having been found that those who were born deaf & dumb, have no knowledge of a God prior to their initiation into the new method of instruction. If their powers had been fully develope before (i e before the communication of a knowledge of God) then the evidence would have been conclusive; but the minds of the deaf & dumb are but imperfectly developed, & therefore this evidence amounts only to probability. There is indeed in the mental constitution of men a peculiar attribute to perceive the truth & the importance of the idea of a God when once proposed: & such is the nature of the truth & its bearing on all our higher interests, that when once known it could never be wholly obliterated from our minds, or fail to be communicated, if not by words, yet by a thousand actions, to every individual of every rising generation.

(The doctrine)

Existence of God.

The doctrine of the existence of a God, having once been revealed to our first parents was virtually revealed to all men. Hence, though it might seem remarkable that the word of God never undertakes to prove the divine existence, there is nothing inconsistent or unphilosophical in the fact; on the contrary the Holy Scriptures uniformly presupposed in their readers, a belief in the existence of a God; nor was there ever a time when any inspired writer, recording the revelation of God, was addressing himself to Athists, or even to a people professedly embracing individuals of this class, or character. The sacred volume teaches in express terms—that man must be a fool who says in his heart "their is no God." So strong indeed & decided does the Apostle Paul consider the optitude & tendency of the human mind to receive this doctrine, that he describes it frequently, as written upon the tablests of the heart. The Bible does however on various occasions call the attention of men to the design, beauty, benevolence manifested in the structure of the universe, as evidences & developments of his doctrines, Isa, 40:12-31; Ps 103 & 104. Job 38 to 41. Acts 14:15, 17 & 17:24-29.

The fathers of the church were not called on to prove the existence of a God. All the heathen worshipped Gods many, and hence instead of calling on Christians to prove the existence of a divine being they reproached them as atheists because they worshipped only one invisible God. Theophilus, made bishop of Antioch in Syria A. D. 168. (182 or 183 †) was thus addressed by his pagan friend Autolycus, "Show me your God and I will believe in him." In theological science all the various species of evidence should be examined. The evidence may be classified as follows: Ontology, Cosmology, Physico-theology, Morality, & the consent of all nations

The article "de deo" is antecedent-fundamental but many of the specific views relative to this doctrine are not fundamental

Names of God. I Shaddai, the Almighty. Greek παντοκράτωρ.

II Elyōn the Most High. Greek. υψιστος

III Elohim. God. Pluralis excellentia. This name is also applied to angels, deities, civil officers &c. It is applied to that which is worthy of reverence and of worship.

IV Gibbor. The mighty. V Adhōn. supreme Ruler.

VI Jehovah or Jah. This name was superstitiously venerated & the later Jews would not even pronounce it. (ονομα αρρητον) In reading they substituted the word Adhonah.

In the New Test. we find two words used as names of God viz. θεος. and κυριος.

The attributes of God.

There are several methods of inferring the attributes of God

1st. Method of Causation which infers that the cause of the various phenomena in nature must possess the attributes necessary to their production

2nd Method of Negation. removes all imperfections of the creature and attributes certain attributes of the creature thus freed from imperfection, to the Creator. E. g. Immortality, Immutability

3d Method of Eminence elevates every excellence of the creature infinitely and attributes them to God. This refers only to communicable attributes.

A. priori method. This method infers the attributes from a correct definition of God. Definition from which all may be inferred, "God is that Being who has no cause of his existence & who is the cause of all other existences"

There are various divisions owing to the attributes themselves or our conceptions of them.

First division is into Positive and Negative, the one implying the actual perfections of God; the other removing all imperfections

A second division is into Moral and Natural or those connected with Gods will and those not thus connected

A third is into Operative and Quiescent, or Transeuntia and Immanentia (Scholastic)

A Fourth is Communicable and Incommunicable. or Koinoneta and Akoinoneta. The former find something similar in man in some degree; the latter do not. There has been much difference of opinion whether the essence & attributes are the same. No one attribute should ever be represented as chief or more glorious.

Dogmatic History of this article.

Arnobius (326†) (flour. 307), Clement Alex. (217†) & Tertullian (fl. 198)(220†) appealed to certain innate ideas & the universal consent of nations

Augustine (in 4th Cent) and Boethius (in 6th cent) attempted an a priori demonstration of the divine existence.

Unity of God. Though not called on to prove the existence of God yet they were frequently obliged to establish his unity against the Polytheism of the Pagans, the Dualism of the Gnostics and Manichaeans. Hermas (1st cent), Justin Martyr (2nd cent) Cyril, Bp of Alexandria, (5th cent), Gregory Nyssen, (born about 331 at Caesarea, Cappadocia) and Augustine wrote on this subject.

Nature & Attributes of God. Although the early Fathers generally described the majesty of God in glowing language, yet some as Melito, Tertullian & Monks of Egypt **attributed** some kind of a body to God. Many of the Fathers found it difficult to conceive of God except as having extension. It was disputed also whether God can be defined & has an appropriate name.
The anthropopathic expressions in the Bible were literally interpreted by the Fathers in the early history of the Church.

The doctrine of the Trinity.

This doctrine as well as all other doctrines of Scripture, is not proposed in a scientific or systematic manner but in a historical or popular. Yet the systematic tendency of the human mind soon led men them to speculate on this doctrine and examine the relation of its several parts, and as the doctrine is invested with relations incomprehensible to the human mind great diversity of opinion naturally followed. The facts as stated in the New Testament are (sufficient) all that is necessary for our belief but nevertheless it is a reasonable effort of mind to determine the relations or bearings as far as practicable.

A preliminary question presents itself in the discussion of this doctrine viz: "Whether the doctrine of the Trinity belongs to the articuli puri or mixti."

It is well known that Plato adopted a threefold view of the nature of God, and a triad in the government of the world. Yet it is incorrect to call his views the same as those held by Christians de Trinitate

The Egyptians substantially adopted Plato's views, which Philo learned at Alexandria

Plato adopted the belief of three principles.

1st. The Supreme God – the το ἕν or αγαθον.

2nd The Understanding, νους. λογος. σωτηρ. δημιουργος, σοφια.

3d The ψυχη or soul of the world – the anima mundi of the Romans.

The latter two principles Plato regarded as inferior to the Supreme God, proceeding from him but he did not regard them as several hypostases or persons in God

Among the Indians in Asia traces of a triad are also found. (See Maurice's Ind. Antiqr.) These views of the triad in God, found among non Christian philosophers doubtless originated from the emanation system. Yet the general opinion of the

Fathers was that for this doctrine we are entirely indebted to Revelation. Hence it is an articulus purus.

A second question is "Whether the doctrine of the Trinity is taught in the Old Testament."

Some of the Fathers denied that it was taught in them others found obscure intimations of it, while still others believed this doctrine distinctly taught in the Old Testament Scriptures.

Jerome maintains that the Hebrew text contains much stronger passages in favor of the Trinity than the Septuagint from which these traces were purposely expunged lest Ptolemy, a worshipper of one God, should charge them with worshipping a duplicate if not a triplicate God. Some of the passages in which he finds this doctrine taught are Gen 1. 1-3 Psalms 33. 6. Isaiah 6. 3. – 48. 16. This doctrine is however so indistinctly set forth here that the readers of the O. Testament never discovered it. In the 17th & 18th centuries there was an interesting controversy concerning the validity of these O. Test. proofs of the Trinity. Calixtus, Pfeiffer & Toellner published works on this subject. The early Fathers on the other hand admitted that the doctrine of the Trinity was fully taught in the Old Testament.

The History of this doctrine may be divided into several periods.

1st. From time of the Apostles — Tertullian and Origen. or beginning of 3d cent.

In this period the doctrine of the Trinity was held without any definition of its relations. The doctrine, but not the terms, is discussed in the time of Justin Martyr. Irenaeus says it was universally acknowledged & recd as the faith of the orthodox. The term is of Platonic origin. It was first introduced into the literature of the Christian Church by Theophilus bish. of Antioch (2nd cent)

The 2nd Period extends from Tertull. & Origen to the time of Constantinopolitan council (381)

In this period the doctrine was held as implying three personally distinct yet essentially equal hypostases or persons. Tertull. ad Praxeam is the earliest writer who discusses the relation of the several persons of the Trinity. These he regarded as equal, yet consecutive so as to depend on each other in the order of enunciation. His views however are not as perspicuous and definite as those of modern times on the same subject, yet both the Phraseology and the sentiment adopted correspond with those found in Cyprian Novatian & Lactantius. Origen among the Greeks did the same as Lactantius amongst the Latins, although his views were not as clear and consistent as desirable.

The rise and prevalence of Arianism in the 4th century forced the attention of the church upon the character and dignity of the Logos or 2nd person of the Trinity. and the decree of Nice

(See note on page 292 of Mosheim's Ch. Hist. vol I) was intended to settle the question. Constantine obliged the bishops to sign it. For result see Ecclesiastical History. The counc. of Constantinople confirmed the decree of Nice, adding thereto that the Holy Spirit was likewise of the same essence with the Father.
Athanasius represents the Son as proceeding from the Father in a mysterious manner & from eternity, not from the will but from the nature of the Father and of the same essence.

3d Period. Counc. of Constantinople 381 – to adoption of so called Athanasian creed about the beginning of the 6th century. The peculiar features of this period are concisely presented by Gregory Nazianzen (390†) "The peculiar nature of the father is αγεννησια; that of the Son γεννησις; that of the Spirit εκπεμπσις. Augustine contributed not a little to the perfecting of the views and phraseology of the church on this subject as expressed in the Athanasian creed.

4th Period. From adoption of Athanasian creed to the present time.

Since the adoption of this creed the church has made no material alteration in her views of this subject. and all who differ from her are rejected as heretics. Various attempts have been made in almost every age to explain-

or exemplify the general aspect of this doctrine but it may be fully admitted that no advance has been made, except in so far as the popular mind has been accustomed to distinguish between the facts of Scripture on this subject and their intrinsic nature and relations to each other which are not revealed; and in that it has been shown the the facts of Scripture on this subject are not inconsistent with dictates of reason and that the relations of those facts to each other are not revealed and capable of explanation. Writers on this subject—John Damascenus—Alcuin—Anselm—Peter Abelard, Hugo de Sancto Victore—Thomas Aquinas—Alex. Hales. Since Reformation. Leibnitz—Carpzov—Gruner—Urlsperger— Baumgardner— Silberschlag.

English. Hall, Owen, Kidd, Flatt, Dr Watts, Robert Hall. Wardlaw & Prof Stuart.

Modern mostly of infidel character—Kant, Shelling, Eschenman, Daub, Cousin

The Socinians have proved the most formidable body of opponents to the doctrine of the Trinity, and the great body of modern German Neologians belong to this class.

England also produced a number of divines who with otherwise good claims to Christian character yet advocated the Arian view of subordination. These are Whiston, Jackson, Whitby, Clayton, Jones, Watts Benson & the Elder Clarke.

Lectures on Homiletics

By S. S. Schmucker D. D.

Lecture I You are now about to enter upon one of the most practical and at the same time, one of the most important Studies of a Theological Course. The Term Homiletics, is derived from the Greek, in which it signifies a conversation. The principle term ομιλος signifies (to be in company with any one) a crowd or multitude; hence the verb ομιλεω originally signified to be in company with any one"; & hence ομιλια signifies "intercourse or conversation". In the N. Test. ομιλεω always means to converse or discourse (Acts 20; 11, 26) 1 Cor 15: 33: Since the 4 Century the exegetico practical discourses of Christian ministers, have been termed "Homilies" which term is still used.

The very nature of the Studies require that they should be connected with frequent efforts on the part of the Student, & more extensive reading, self-examination and personal exertion. Permit me here to warn you against an error into which young & ardent minds are prone to fall viz the persuasion that if your occasional essays & efforts at public speaking, have been favorably received, the necessity of more particular preparation cannot be too urgent, nor its necessity too great. A mistaken species of humility, may also be mingled with the causes which operate in the indisposition of some Students, for an attentive Study of Homiletics. They are contented, not to aim at the highest standard of eloquence. But this is a mistaken idea. It is manifestly the duty of every individual to improve the faculties which God has given him, to the utmost of his power. Many of the wisest & best men have recorded their convictions, that long continued Study & practice, are essentially necessary to confer on Students generally a respectable grade of excellence, either in sacred or profane eloquence. Some few men appear to rise to eminence by the dint of genius without much Study; yet it would be folly for Students to select such as the most worthy models. It is deserving of notice that the most worthy and distinguished orators of Greece & Rome were not among the favored number. Demosthenes transcribed the whole of Thucydides history eight times in order to familiarize himself with the conciseness, energy & the fire of that historians style. He spoke with pebbles under his tongue that he might overcome an impediment in his speech. He practised speaking on the sea shore, that the roaring of the waves might prepare him for speaking amidst the noise of large & promiscuous assemblies. He also spoke with a naked sword suspended over his shoulders, in order to correct an ungraceful motion to which he was accustomed.

Plutarch in his life of the prince of Roman orators, informs us that Cicero having determined to devote himself to public affairs, suffered not a day to pass, without declaiming himself or attending the most celebrated orators. In the prosecution of this design, he sailed to Asia and the island of Rhodes. Rhetoricians of Asia, he availed himself of the instruction of Xenocles of Adramyttium, Dionysius of Magnesia & Menippus of the isle of Caria. At Rhodes he attended & studied under the rhetoricians Appolnius, the son of Mola & the Philosopher Posidonius. We adduce these examples of Demosthenes & Cicero, to establish the intellectual fact, that nothing short of persevering & laborious study & practice, will enable any man to attain the highest degree of excellence as a speaker, to which the talents conferred on him by his Creator are capable of raising him. The same fact is established with equal clearness, in the history of the christian pulpit, & could be exemplified by the acknowledged experience of nearly all the most distinguished pulpit orators & successful pastors. How carefully the French orator, Fenelon had studied this subject, his dialogues on eloquence in general & on pulpit eloquence in particular attest; which confessedly constitute one of the ablest works on eloquence. How laborious the science had been studied by the distinguished Masillon is demonstrated by his public discourses, which are acknowledge by all judges to be among the most highly finished animated & celebrated speches of homiletical art. Dr Mosheim who remodelled the German pulpit & whose public discourses are justly ranked among the most highly finished speciments of modern eloquence, was deeply versed in the science of Homiletics & like Fenelon before, produced a valuable system of Homiletic instrution. His work was more purely evangelical than that of Fenelon & more definite in its character & purpose, better calculated for practical purposes or use. Dr Reinhard, the prince of modern German pulpit orators, made the study of Homiletices the business of his whole life. It has been truly remarked that each of his sermons is a regularly constructed & closely logical discussion of the theme of which he treats. Yet the peculiar age in which he lived, & the peculiar audience, which as court preacher, he ordinarily adressed conferred on his discourses a peculiarity which unfits them for models of Gospel preaching in general. Draeseke, Rambach & Hoffaker have given evidence of long continued attention to this subject. Draeseke is the most distinguished pulpit orator of the last thirty years in Germany, who not only studied Homiletics most carefully in early life, but his whole life was spent in preparations for his pulpit exercises. The 20 or 30 volumes of his sermons, which have been published, are the most elaborate specimens of studied eloquence, which Germany has produced. Although we cannot commend his sermons as worthy of general imitation from their exceedingly elaborate character, yet they prove the truth of our position viz: the great advantages of particular pulpit preparations & its necessity to those who desire to become pulpit orators. The sermons of Rambach from their practical & devotional character, are best studied for general imitation in this country. Returning to our country, we find the same thing or truth illustrated in the case of the most distinguished American pulpit orators, viz. Drs Kollock, Davies & Dwight. Dr Kollock spent years in assiduous study of the principles & best models of

pulpit eloquence, before he undertook a pastoral charge.
Of President Davies Sermons, thought defective in their Skeletons, we regard as the best in the English language, for manly vigor of thought, for pathos of feeling for powerful exhibitions of truth, & especially for holy unction; his biographer asserts that he was habitually diligent & laborious in his preparations for the pulpit. That he had the advantage of genius, no one can doubt but says his biographer, let it not be forgotten that he was as much distinguished for his laborious & incessant application to Study as for the facility with which he made his attainments. He disliked to preach, if he could avoid it, without careful preparation.
Sometimes ~~the~~ when urged to preach extemporaniously, he replied. It is a dreadful thing to talk nonsense in the name of the Lord. He is known to have declared, that every Sermon of his, which he thought worthy of the name of a sermon, cost him at least 4 days hard Study in its preparation. Dr Emmons heard a youthful preacher on a certain occasion declaim one of his best Sermons verbatim. After the services were concluded, the Dr remained & met the young preacher, as he descended from the pulpit, he remarked "that was a pretty good Sermon" "Yes" replied the young preacher "I think so too" How long inquired the Dr. does it take you to prepare such a Sermon"? "about two days was the answer" "So" replied the Dr why it took me about two weeks to prepare that one". But the obligation of the Christian minister to devote a large portion of his time to this department of Study, results from the fact, that the most important & influential duty of the Sacred office, is the public proclamation of the offers of Salvation. He is commanded to declare the whole counsels of God; earnestly to contend for the doctrines once delivered to the saints; to stop the mouth of gainsayers; to persuade men to be reconsiled to God. It is evident, therefore, that both the manner and the matter of his address are

closely connected with the success of his mission. But the Apostle Paul has settled the question of duty on this point beyond dispute. He expressly enjoins on Timothy, his son to continue in the faith, not to lay hands suddenly on any man, & urged him, even after he had entered on the duties of the ministry, to give diligence, that his profiting might appear unto all men. The necessity & advantage of the highest order of preparation to success in the pulpit, is also forcibly illustrated by the Providence of God in the history of the Church. Whenever you meet with a man, whose ministration have been blessed in a very high degree, you will find one who has spent years in hard study in the preparation of his work, & who even subsequently prosecuted with diligence his preparation for individual occasions. Examine the life & private habits of a Luther an Arndt, a Spener, Francke, Baxter, a Wesley, a Reinhard, & you will find, no instances can be adduced of any ignorant, half educated, or indolent man, who attained to the highest degree of respectability, influence & usefulness. Moreover, you should be stimulated to a careful & thorough study of this science from the fact, that the character of your pulpit performance more than any thing else will determine the rank which you will assume among your brethren in the ministry, & your influence & respectability in the church & community at large. The minister who is known habitually to preach interesting & well prepared sermons, will be frequented by the community generally, & thus his sphere of influence will be enlarged & he will do the work of an evangelist with success. It has frequently been a subject of regret to the fathers of our church, that although this seminary has sent out between 2 & 3 hundred men, few of them are very good preachers, & that when our principle stations become vacant, none can be found to fill them. And this is no doubt, owig mainly to the fact, that so few remain here our full course at the Seminary, & devote too little time to the preparation for the sacred office. Few Students become as good preachers as they might with proper study & the observance of good rules. Most of them with due attention might become highly respectable, influential, & successful in their profession; all men are bound to qualify themselves for some usefulness. Great natural impediments may be overcome, & by proper application, a mediocrity of talent may rise far above fitful & ephemeral flights of superior genius. Aim, therefore, my young friends, at the highest standard of excellence. Remember, that as the Father sent his Son, he will also send you; that you are the chosen vessels of the Lord to bear his name before the world; that you are stewards of the mysteries of God, & that it is required of a steward that he be found faithful. And if you are faithful, happy will you be in time, and unspeakably happy in eternity. But if you betray the trust committed to your charge; if you sleep at the post which you are to guard & defend, no tongue can describe the misery, wretchedness & woe which awaits you. Much may be learned by studing the best models of eloquence; by hearing the best pulpit orators, you may eclectic process, obtain a good idea of pulpit eloquence, taking care however to avoid their faults. Be not like the pupils of Amyraut, who imitated even the nasal utterance of their favorite mode.

Clearness, force, & earnestness are the qualities which produce conviction.

True eloquence, indeed, does not consist in speech. It must exist in the man, in the subject and in the occasion.

Eloquence vide Blair's Rhetoric, vide Lovel's Unite States Speaker — Webster.

Works Recommended.

"Ecclesiastes" or "De arte Concionandi" By Erasmus.
Rapin's Reflectons on Eloquence.
Genssen's De arte Concionandi.
Fenelon's Dialogues on Eloquence.
Claude's Essay on the Composition of a Sermon.
Oswald's " " " & delivering of "
Mosheim's Directions how to preach to Edification - 1770.
Ammon's Manual of pulpit eloquence - 1826.
Schott's Theory of Eloquence with Special reference to the pulpit 3 vol. 1828.
Porter's Homiletics.
Ripley's Sacred Rhetoric.
Sturtevant's Preacher's Manual.
Cannon's Pastoral Theol. with Hom. & Catechetics.

Lecture 2 On the qualifications of a Christian Minister.

The nature of eloquence has been the subject of much dispute & has been frequently misapprehended. Some suppose it to be an artificial & Sophistic arrangement of arguments or a meretricious declaration of them, so as to seem to prove more than they establish, to make the (most) worse appear the better cause. If this were true eloquence, it could not be entitled to a place in a Theological education, in which truth and duty are to be sought after and inculcated.

Eloquence in general aims at three objects, Viz (1) to please (2) to Convince (3) to persuade. The first preponderates in panegyrics, in some inaugurals, and addresses to great men. The eloquence of the *bar*, is chiefly of the second, for when secular rights & interests are to be decided, disinterested persons, such as jurors & judges are generally feel disposed to do justice. The third is of the highest class, and aims not only to conciliate the interest, & to convince, but also & mainly to persuade to action. This Eloquence is found mainly in popular assemblies, & in the pulpit; in the former the prejudices of a promiscuous assembly are often to be overcome; and in the latter the natural blindness & indifference of men to things spiritual, his his prejudices against religion, and even in Christians the constant influence of that law in their members, which wars against the law of their minds, are to be subdued, and obedience to the dictates, of the Gospel secured. Pulpit Eloquence may therefore be defined to be The art of presenting divine truth in such a manner as is best calculed to promote the salvation of those who hear it, or more specifically the art of presenting the truths of Gods word in such a manner as will most successfully convince the understanding, engage the feelings, & move the will of the hardest sinner & the hearers to yield obedience to its sacred dictates. There are many ministers of excellent character & some usefulness who rarely rise to the third kind of eloquence; but excell in counseling & enlightening their hearers.

Yet those who are not naturally gifted with the eloquence of passion must be careful not to overstep the bounds of natural, & pretend to feel when in reality they do not, for nothing is more opposed to eloquence than affected feeling. It brings the speaker into contempt Demostenes is said to have made his audience laugh when ever he attempted the pathetic. The highest grade of eloquence is not essential to do good. A man of moderate powers of oratory may do the most good. Some arguments can move the will as well as excellent displays of eloquence, though not as suddenly. Pulpit Eloquence is an attainment which is seldom reached in its highest grade among men. The same remarke is equally applicable to the highest grades of eloquence either at the bar or in the popular assembly. The reason in each case lies in the fact that perfection in oratory presupposes so large a combination of such various excellencies, intellectual, moral & personal, that they rarely all fall to the lot of the same individual; yet it is important to the Student of this Science to form a just opinion of all the desirable qualifications of a christian minister in order that he may, through life make them the object of his Constant Study & pursuit. The Course of Study, adopted in this Institution, embraces all the important branches of qualification for the Sacred desk; yet we need not say to you that the time devoted to them, in a two years Course is far too little for any thing like an adequate attainment of them. You do not finish your Studies in this short time, but merely form acquaintance with the vast extent & various divisions of the field of Knowledge; & your whole life must, to a certain extent, be a life of Study; that life itself will be too short to accomplish your ends. In the language of Young,

Were man to (lef) live coeval with the sun,
The patriarch pulpit would be learning still,
And dying, leave his lesson half unlearned".

In order to stimulate you to your future studies, let us cast a cursory glance at the several departments of science which are tributary to the grand work of the christian minister & to the several qualifications requisite for him. (See a work by Rev John M. Mason D. D. Vol 2)

These are of three *Kinds* Physical, Intellectual, and Moral.

I Physical Qualifications. First a sound & vigorous bodily constitution. Under the Old Testament dispensation, there were express precepts prohibiting any one that was maimed, from access to the priesthood (Se Lev 21:17). This was doubtless designed to typify the Holiness or integrity of the moral character requisite to a faithful minister in all ages; but it is not obligatory in its literal sense, under the N. Test dispensation. It is indeed true that some species of deformity, which would not incapacitate a man for performing the duties of a public teacher, would nevertheless render him highly unacceptable & unpleasant to his audeance. Quintillian says "Vultus (tamen) tanta potest esse deformitas, ut nulla arte vincatur". Of this Kind are loathesome diseases, or nervous convulsions in the countenance. In Germany these are, or until lately have been, some of the acient regulation of the "Canonische Recht", which barred the doors of the pulpit against a man who was maimed even by the loss of a finger. Sound sense & reason however demand that the minister, if possible should possess a good constitution, such as will enable him to make sacrifices & endure hardships as a good soldier of Christ. He ought to be free from defect in any important member of the body. If he has not sound lungs he cannot long endure preaching & if disqualified for study by debility he cannot sustane the dignity of the pulpit, nor endure the labor for pulpit preparations. A sound constitution is important also from the fact that he is often exposed to all Kinds of weather. The major part of physical defects may by proper attention, be overcome. General health is of the utmost importance, & hence he should ever exercise the greatest possible care. It has frequently been said "A minister of the Gospel is immortal, till his work is done". But this is true only when he eats of the fruit of the tree of immortality i.e.) gives all proper attention to the laws of health.

II Intellectual qualifications. These are various. He should possess at least mediocrity of talent, & respectable amount of education. His talent need not be of the most brillient cast. The more judicious talent, sound judgement, a knowledge of human nature & good memory are far more important, than great brilliancy of intellect. Without a mediocrity of talents, however, a person will but prove a burden, & never rise to any degree of respectability. It would be well, perhaps, if the teachers in our Colleges & Seminaries, would follow the example of Apolonius, who sent home those pupils who possessed not the requisite intellectual qualifications. It may be laid down as a correct principle, the same amount of learning is not necessary in all ages, or in all ministers within the same age; & yet it is equally evident, that the teacher should be better informed than the taught, in General Knowledge, & especially in regard to the specific subject which he professes to teach. If he be not on the whole more intelligent than the mass of the community, they will not, & cannot according to the laws of our mental nature, entertain much respect for him. His influence will therefore be very limited, & his usefulness much abridged. Hence it follows, that the more intelligent a minister, the more influential & useful will he be. Still, all that is requisite, is, that he be in advance of his hearers, on the subject in which he is to instruct them. It bespoke a great & a noble mind in the painter, Apelles, that he listened to the criticism of a Shoemaker on the shoe of his painting. Hence it follows that the more intelligent an age, or community is the higher must be the standard of ministeral attainment, in order to accomplish the great ends of the office; & the more learned a minister is provided he be equally pious & active, the better will he be qualified.

Cicero says "an orator ought to be a universal Scholar".

Among the greatest intellectual qualifications always requisite for a minister to possess, are the following. First & Knowledge of the Sacred Scriptures in their original languages. As a minister of the Gospel professedly undertakes to expound the word of God, & not (mere) merely a human & fallible translation of it, it is evident & necessary that he should be able at least to read the word in the language in which it was given. Still it is equally certain, that men are useful in the ministry who can not read the original Scriptures; yet they cannot be said to explain the word of God itself, but merely translations of it; & are thus compelled to look through the eyes of others; & the accuracy of their exposition depends upon the acuracy of the translations which they use, yet on all the grand doctrines of Christianity, all the authorized versions are substantialy correct. Would it not be well to introduce the custom observed by the Jewish Priests, when the people nolonger understood the Hebrew language - viz; that each minister should take the original Scriptures into the pulpit, read a portion, translated it and interpret it for himself, having no printed version about him:

Second - A systematic Knowledge of Theology; doctrinal experimental, & practical. As the principal portion of every good sermon must consist of matter drawn from one or other of these department of truth; it is evident, that they aught to claim the special attention of the candidate for the ministry Nor should the study of them be confined to the few years of his Theological life, but they should be the daily subjects of the minister throughts & study. Those aspects of this Science which relate to the interests, relations, & duties of a minister a a member of domestic, civil, & religious, society should be kept in view, that his reading & reflections may be directed there unto.

Third. A reasonable portion of general literature & science. This is important to a minister to eable him to enrich his discourses with allusions & illustrations, which will command the respect of the enlightened, & gain their attention to the subject of religion. The value of this collateral literature depends very much upon the intelligence of his audience;

and must at any rate be drawn upon with a sparing hand. Experience has proved, that an intelligent audience may be instructed and interested by a man of but ordinary general knowledge, but well supplied with an adequate fund of sound Biblical & theological knowledge. A young Clergyman once visited Dr Joseph Bellamy, & inquired "What shall I do to supply myself with matter for Sermons"? to which the Dr replied "Fill up the cask, & then if you tap it any where you will get a full stream; but if you, put in but little, it will but dribble, dribble, dribble, & then you must tap, tap tap, & get but a small stream after all".

Fourth Good mental discipline. This is most important to the respectability & success of the Christian minister. With this view as well as for other reasons, the study of Psychology is of the greatest importance. A man whose mind has been well drilled in that science, can not readily produce an illogical arrangement in composition.

Fifth - The habit of ready composition & an agreeable delivery & manner. Ministers of the Gospel are frequently required to appear before the public with but little time for preparation. They ought therefore to have acquired the habit of prompt & ready mental action, to enable them to meet every emergency. Their delivery should be good & agreeable, for this will pave the way for the favorable reception of the truths delivered.

Sixth - Some knowledge of music is exceedingly desirable in a Minister. Much of the solemnity & effect of public worship depends on the character of the singing. Every minister should therefore study the subject & aid in the selection of tunes. In ministerial exercises, especially on funeral occasions, it will depend on the minister to conduct the singing. III Moral Qualification. First - Genuine piety. This is essential to the character preacher as well as the pastor. To the necessity of piety to a pastor as spiritual guide & shepherd your attention has been called. But piety is also necessary to him as a public speaker. Even Cicero, though unenlightened by the Gospel, said, that the moral character of the speaker exerted an immense influence upon his hearers. He says,— Piety gives an holy unction to his delivery of the awful messages which he presents. It confers a deep sense of self conviction which reaches the hearers heart & greatly enhances the effect of his ministrations. Nothing is more repugnant than a cold delivery. It is only the truly pious minister that has any idea of the value of the soul, & therefore he alone can understand the messages which he is to deliver, for the natural man understandeth not the things of the Spirit.

Piety in the preacher will also exert an important influence on the selection of his subjects. If he selects intellectual subjects, Biblical Theology & Archaeology will furnish him with matter, & his discourses may thus be interesting to his people, but furnish little food for the soul, & tend but little to edification. He therefore, that would be first Theo-didactos, should be more pious than others as he possesses more knowledge.

Second A Knowledge of human nature (or men & manners) This is necessary to enable the preacher to adduce proofs adopted to all the audience, & will enable him to touch all the chords of feeling & action, & thus exite them to act acording to his advice.

Third - Benevolence, Enterprise, & Industry. The preacher should be possessed of untiring diligence, & continuance of his studies after he leaves the consecrated walls of his "Alma Mater." He should make a selection of the most important studies, for, Ars est longa et vida brevis!" He should continue through life first to study the scriptures & then other standard works on the principal parts of Theological science; e.g. Doctrinal, Experimental, & Practical Theology. Standard sermons & books of a devotional character. Afterwards in hours of relaxation, he may examine periodicals, & other light Theological works.

"Neglect not the gift that is in you" said Paul to Timothy – his son in the faith, & so I would most affectionately say to you all. If you desire to be useful & successful preachers, you must be habitually industrious in your preparations for the pulpit.

Fourth – A willingness to bear the Cross – The Saviour has told us "it is enough for the disciple, that he be as his teacher, and the servant as his master". If the enemies of the truth opposed & persecuted the master it is natural to expect that they will do the same to his faithful servants. And ordinarily the faithful minister must expect a goodly share of mortifications & trials, in some instances from direct opposition, but more frequently & sometimes almost daily, from the ingratitude, contractedness, the suspicions, & the slanders of some within as well as without the church. In most instances it will be his duty to bear these things in silence, & return good for evil. Hence Luther, who was distinguished for his knowledge of human nature, specified it as one of the necessary qualifications of a good minister, "Das er sich von jeder man musse vexiren und gehayren lassen". Opportunities of special usefulness are often attended with special opposition & trials, as we are taught by the example of the Apostle Paul. "But I will tary at Ephesus until Penticost, For a great door & effectual is opened unto me, & there are many adversaries." 1 Cor 16: 8, 9. From this it is evident that even Paul looked for the guidance of Providence, & that he taried longest at those places where there were special prospects of usefulness.

Lecture III Selection of Suitable Subjects for public discourses.

When we consider the immense mass, & almost endless variety of subjects discussed in the sacred volume, & reflect how much more internally some of them are connected with the plan of salvation than others; it becomes a point of considerable moment & some difficulty to select from the abundant treasure of Divine truth, such portions as are best adapted to promote the salvation of those who are commited to the preachers charge. Correct views on this point are, therefore, of the utmost importance to ministerial success, & hence claims the serious attention of the candidate for the sacred desk. Even in regard to the various branches of Christian theology, you have learned that only those subject are discussed which have some bearing on the plan of salvation revealed by God to man Although all the topics of Theology may on some occasions be suitably introduced into the pulpit, yet a careful selections must be made with reference to the peculiarities & existing circumstances of the whom you are to address. We shall _first_ lay down some rules of a general nature, & of universal validity, & _Secondly_ consider the influence which particular circumstances & causes ought to have in modifying their application.

Rule I All the most important subjects in every department of Christian Theology many, on suitable occasions, be proper topics for discussion in the pulpit; but only those which can be properly termed the _most_ important. Therefore the prominent doctrines of the Christian religion are suitable subjects. Nevertheless, a) it would not be proper to treat of metaphysical aspect of these doctrines. By metaphysical aspect (a term so often used, but seldom understood) we mean those relations & aspects of any subject or doctrine of which the perceptions of the human mind are always indistinct, & the evidence of which are (no) so remote & obscure, that when affirmed or discussed, the mind can scarcely perceive the truth of the fallacy of the them.

Discussions of this kind will not convert the sinner nor edify the saint; & therefore should rarely or ever be introduced into the sacred desk. This is the judgment of the wisest & best ministers of our land, and few, except young & undisciplined minds will feel inclined to pursue a different course. It is said of Dr Dwight, that he was once called upon by a young clergyman, who inquired the best method of discussing any difficult & abstract point in mental philosophy, on which he was preparing a sermon; to which the Dr gave this significant reply "I cant give you any information on the subject, I am not familiar with such topics; I learn them from young men".

b) Not the useless speculations of the Scholiastics on unrevealed topics, e.g, the peculiar character, such as the locality of the eternal world; nor the question whether angels are local or illocal, or whether they have dodies. (C) We should not introduce into the pulpit, party politics either or national. But the duties of civil offices & such general views as all admit, but few practise, my occasionally be introduced, especially on days of public fasting & prayer thanksgiving days, & public celebrations. It is very proper to improve such occasions provided it is done judiciously, so as to give no just cause of offence. In general, sermons on such occasions, should inculcate what might be styled, Morality of Politics, or the moral qualifications of civil rulers. The Scriptures abound in passages inculcating the moral duties of civil rulers, & there is no reason why ministers should not state them. Apostles and prophets have stood before Kings and princes; made a Felix Tremble on his throne, and a David feel the truth of the charge, "thou art the man". Why then should minister of our day, neglect to inculcate the specific moral duties of rulers, particularly on such occasions. D) Nor should the preacher introduce discussions on *agriculture* into the pulpit, as was done in former times. (E) Nor on Medicine. In the year 1762, the Bishop of Worchester preached on inoculation to prevent the small pox, and in the second part of his discourse, he discused the symptoms, and manner of treating the fever attending the disease. Such an advice it might be proper for a minister to give to the people of his charge, if they had no physicians, but only at a meeting called for that purpose during the week, in an address, but not in a Sabbath Sermon. Nor *ridiculous* stories, or *amusing* *anecdotes*, as was done by some of the christian fathers. St Augustine violated this rule, and even Luther, his great admirer, followed him & ridiculed some of the Romish saints in the most laughable manner. Let the words of Cicero ever be remembered "Risus est bremissimus ingeni fructus." (g) But the (ground) or grand doctrines of the Gospel, i,e, those of which we have a collection in the Popular Theology": From which all topics of a merely speculative character should be excluded, which are found in older systems of Dogmatics; and even those aspects of them which constitute natural Religion should be introduced only on suitable occasions, and never form the larger part of a discourse. Their introduction *as* auxiliaries to the doctrines and proofs of (several) revealed religion tends to confer variety & interest on the discussions of the pulpit, & their harmony with revelation makes the evidence conclusive & salutary. *Rule* II The prominent topics of Christian experience and duty may properly be introduced as subjects for discussions in the pulpit. These are properly embraced also in the instructions of the preacher. This is perhaps the most comprehensive and fruitful branch of theological truth for pulpit discussions or discourses.

You are aware of the precise boundaries which we affixed to practical & Experimental theology, to duties as distinguished from experience. The former embraces those actions which we are required to perform, & the latter those changes of heart which the Scriptures demand. These two departments are, however, nearly relate to each other, & therefore the same Sermon will frequently embrace both. (a) Among the duties or subjects of duty are a) The Law of God, its extent, its Spirituality, its justice, its Sanctions, and the grounds of our obligations and obedience. b) The principle duties and virtues enjoined by the law. Such as love to God & man, the various duties of Christian benevolence, the support of the legitimate charitable institutions of the day, as Bible, Tract, Missionary, Sabbath School, Education, and other similar, Societies, the observance of the Lords day, & in short all the entire decalogue. c) The principle items of Christian Experience, as enumerated in the Pop. Theol. "under" The changes wrought by the Spirit of God, throug the means of grace, on the mind of the sinner in preparing him for Heaven; Such are the articles concerning the Gospel Call, its incipient effects on the sinner, conviction penitence repentance faith, sanctified, and on this subject we would recommend the practical writings of Doddridge, Baxter Bunyan, Davies Sermons Arndts True Christianity and may of the publications of the American Tract Society. Rule (3)

Cardinal points of Controversial Theology.

It has not unfrequently been maintained that the topic of Christian polemics ought to be excluded from the sacred desk; and they should certainly never be resorted to, unless circumstances of a peculiar character cannot be disputed, as the example of our Saviour and his Apostles evinces Mat 22:24. Acts 18 26 Ministers are earnestly charged to contend for the faith once delivered

to the saints. Paul directed Titus to ordain for the ministry only such men as had, in connection with other qualifications, also the ability by sound doctrine both to exhort & convince gainsayers. Tit. 1:9. A large portion of Luther's sermons is polemical, because of the peculiarity of his situation & the nature of the great work to which the Lord had called him, made it necessary. At present these occasions are very rare, & when they do occur, special efforts should be expended in the preparation. No controversy, however, should be introduced into the pulpit, unless it be of special importance. Of this class are the following. First. The controversy with the Deists concerning the evidences of Christianity. On this subject the following works are recommended. Leslie's Short method with the Deists. Watson's reply to Paine, and his letters to Gibbon Nelson on Infidelity. The Jews letters to Voltaire. Horne's Introduction, Hoynes versus the Deists (Hortzel versus Barker),
Second. The Socinian Controversy (who deny the divinit of Christ) On this subject we recommended Profess. Stuard's letters to Dr Channing Dr Woods letters to the Unitarians. Wardlaw's discusses on the (Scien) Socinian Controversy. Horsley. Stuart on the old Testament. Storr's Dogmatics.
Third. The controversy about Universalism. On this subject we recommend Universalism exposed and refuted by Smith Parker's discourses on universalism. Edward's against Chauncey Rambach and {Mosheim on Universalism – (Dr Hawes letters on Univ.
Fourth. The Roman Controversy. On this side, Horn's Tracts on Romanism Brownley's controversies, and his Popery the enemy of civil Liberty. Letters Kirwan. The best and most work is the Protestant. 2 vols published in English, Also Faber's difficulties of Romanism.

Fifth. The Baptist Controversy vide. Edwards, Pond Woods Stuart Kurtz, Sceiss, Miller, Mason.

Sixth. Episcopacy: vide Coleman's Apostolic & Primitive Church. Mason on Episcopacy. Bows on the Apostolic Church.

Rule IV. Select aspects of Church Government and Pastoral Teology.

Church government ought to be discussed pretty fully, because the spirituality of Church members is much influenced by their impressions of peculiar obligations, and privileges. Let therefore the constitution of the Christian Church, its officers, its powers of administration of admission and excommunication; the question who are members, what their duties and privileges ought thus be discussed. We have known of at least one revival of religion resulting from a series of sermons delivered on these subject. In Pastoral Theology, the following points may, when necessary, be introduced a) What kind of preaching a faithful minister ought to exhibit. b) What a congregation may, and what they may not expect from their pastor. c) Among the subjects of Pastoral Theology on which the minds of the hearers are believed to be incorrect, and their demand upon the minister such as cannot consistently be met. In preparing discourses on all these subjects, much additional interest may be given by selecting themes of particular interest (vide) Baldwins Themes and Texts for the pulpit. By examining volumes of sermons, many good themes may be found. Every minister should keep a place in his Common-place book, (fox) for texts and themes which he may meet with in his reading. By this means he acquires an interesting collection of themes and Tc Te.—

Lecture IV Special rules for Choice of Subject.

It is an obvious & important fact in the history of the human mind, that the more immediately the subjects of pulpit discourse are related to the subjects which at the time occupy the attention of the congregation generally, the greater will be the attention with which the preacher will be heard, & the readiness with which his statements will be received. More general & abstract statements are uninteresting whilst particular circumstances & occasions enlist the attention and are heard with special interest. It is therefore important to improve passing events for interest and usefulness. This brings your pulpit ministrations into immediate contact with the occurrences of the day. Besides your people will respect your judgement on all suitable subjects. The several peculiar circumstances which call for particular attention are the following.

Rule I The preacher's peculiar relations to his hearers. ought in some measure determine the choice of subjects. This gives occasion to what are termed introductory and valedictory sermons. (a) Introductories. The entrance of a minister on a special charge cannot fail to be an occasion of solicitude & solemnity to every pious servant of Christ. The relation so recently formed between him, and the people of his future charge, engages the attention of the people generally. The pious are anxious to hear the (news) views of the future shepherd of their souls; and the inquiring wish to ascertain whether he will assist them in finding the one thing needful; and those of the world listen to form an opinion of a man's literary attainments, and anticipate the kind of entertainments, scientific, literary and historical, which they may expect from Sabbath to Sabbath. It is obvious from all these circumstances & considerations, that peculiar & very deliberate preparations ought to be made for introductory discourses. The subjects suitable for such occasions or discourses, are the following - The nature of the pastoral relation - The reciprocal duties of ministers and hearers; the difficulties of the ministerial office; the ministers dependence on God for success, & upon the cooperation and prayers of pious members. Texts Heb 13:17. (2 Tim 4:5. Eph 3:8 Acts 18:9,10 Rom. 15:29,30 (1st Cor 2:1-5. 2 Cor 4:5. b) Valedictories. These occasions are fraught with peculiar interests & excitement. When the pastoral relation has existed even for a short time and its duties have been discharged with any tolerable degree of fidelity, it must have been productive of associations the most sacred & attachments the most endearing. The of this constitutes a period of deep interests and emotion, alike to the pastor the people, and confers an importance on parting admonitions and instructions far greater than ordinary discourses. For such occasions the minister should prepare himself with much care. It is proper to discuss the prominent circumstances which attended and characterized his pastoral relations, the marks of divine favor, and an admonition to prepare for a final account of those relations at the day of Judgement; or instructions how to make that relation useful even after it has been dissolved.

Rule II The peculiar state of the congregation should exert an important influence on the choice of subjects.

Some preachers select their subjects, as if they desired merely to fill up the hour, or such subjects as will cost them but little labor, not considering whether they are adapted to the peculiar state of the hearers or not. They separate the duties of pastor and preacher, forgetting that it is their duty to awaken sinners and edify saints. Such, however, is not the case with the faithful minister, for he clearly sees that his life is too short to justify him in the use of subjects foreign to the wants of his congregation. It would be well to form an *ideal* of what a christian congregation ought to be, and then take up one point or topic after another, and improve them to the parmotion of such a congreation. He should not imitate the medical empiric, who, ignorant of the real state of his patient, will administer medicine at random; but like a faithful *physcician*, he should seek to acquaint himself with the actual condition and wants of his people. If there is nothing of special interest in your congregation, and any individual case occurs, which is of interest, such as a special afflictions, or special temptation, or special crime, or special providence; these may properly direct the choice of subjects, having a direct bearing upon them, but not being personal. The subjects selected should in general be those which are adapted to the great mass of the church members or hearers.

First: Seasons of Contentean and Strife. This is a difficult and responsible occasion, because the minds of the parties among the hearers are so excited that they are prejudiced. Here the minister should inculcate the duty of forbearance and forgiveness; peace-making and its connection with the character of the true Christian, and the liability of the best of men to err on this subject. He must be careful to avoid partiality himself, which is a difficult task.

Second: *Times of Spiritual Coldness and* indifference. At such times every faithful servant of Christ will desire that multitudes, yea, every sinner in his charge, may be awakened and converted; i.e. he will desire a revival of religion; for a revival of religion is nothing different in Kind, but only in extent from individual conversions. The selection of subjects for sermons should have an immediate reference to this end. He should preach for some time on the nature, evidences, guilt, and degree of alienation from God; On the nature, extent and spirituality of the Divine law; on the benevolence of God in nature, and especially in the gift of his son; on the guilt of rejecting the Savior; on the helplessness of the sinner, on the certainty of his final doom. Also on the prevailing evils of the day – worldly mindedness – profanity licentiousness, Sabbath desecration lying &c

Third: Seasons of Revivals. If it please God to bestow special blessings upon your labors (and this you have reason to expect, if you have by special efforts, sought it in the proper way) you will have, what is called a Revival of Religion. The nature of such a revival, the manner of promoting it and the mode of conducting, the rules for personal intercourse with its subjects, and the dangers to be guarded against, are fully discussed in Pastoral Theology. What claims our attention at this time, is the appropriate topics for the pulpit. a) In seasons of revival, be careful to avoid all controversial thems. b) Avoid all abstract topics of doctrinal discussions. c) Be not in haste to present the consolations of the Gospel. If cases occur, at an early day, which need comfort, it is better to give it in private. The greatest danger is that of superficcial conversions; of premature consolation; of speaking peace before the Spirit of God has released the soul from condemnation. d) Let the greater part of your (discussions) or discourses be on subjects calculated to extend and deepen the work, e.g. the evidences of human depravity; the nature, odiousness, and guilt and consequences of sin; the inability of man himself to obtain the best favor of God; the Justice of God in the Condemnation of the sinner, especially in his voluntary rejection of Christ; the danger of the perverse sinner being given up to judicial blindness; the fearfulness of falling into the hands of the living God; the guilt and danger of procrastination; and occasionally the plan of Salvation through Christ; and also the provision of God for repenting sinners. On this subject we will give the testimony of eminent man of God, Pres. Edwards, under whose preaching at Northampton Mass. during a Special (Semi) season of revival, more than 300 souls were converted in 6 months. He says, "I think I have found that no discourses have been more remarkably blest; than those in which God's absolute sovereignty in regard to the salvation of sinners, and the just liberty with regard to answering prayers, and prospering the pains of the natural man continuing such, have been insisted on. I have never found so much fruit from any portion, as from a sermon preached on Romans 3:19, endeavoring to show that it would be right for God to cast off the natural man, and forever reject him".

Rule 3 __Ecclesiastical Festivals__. on such occasions as Christmas, New-year, Good Friday, Easter, ascension day, Whitsuntide and &c Whilst we object to the observance of that host of Festivals which exist in the Romish Church, yet we would urge the importance of observing these. __First__: Appropriate sermons should be preached, chiefly of an historical Character.

The composition of such sermons will be more difficult, tha those of an ordinary Character, therefore more than ordinary preparation will be requisite. Second: The theme should always be some prominent aspect of the subject in Commemoration of which the day was appointed. Third: Though these sermons ought to be historical, they should always be made to bear on Christian practice and doctrine. Inferences, doctrinal, experimental and practical, should always be interwoven. Fourth: These festivals ought not to be represented as of divine appointment; yet the propriety and advantage of their observance ought to be proven from the nature of the case, and from the circumstances that as christianity is based on prominent facts in the Saviors life, it is all important that the people be well instructed on these topics.

Rule 4 Civil Festivals, such as the fourth of July; 22 of Feb; and days for fasting, prayer, and humiliation, or peace Celebrations appointed by Government. Hence the following rules ought to be observed. a) The preacher should lay out his whole strenght, and make the best of an occasion, on which he has before him some annual hearers. Politicians, and men of the world of every grade, some of whom entertain but little regard for religion, are present, and we should embrace the opportunity to do them all the good we can. b) The principle rules for sermons on Ecclesiastical festivals, are also applicable to those descourses. c) Suitable subjects for such discourses are the following. 1st Direct historical discussions of the events contemplated by the appointment of the day. (The rules for these discussions are given in the lecture on Historical Sermons.) 2 The theme may present that event in connection with some Christian doctrine, or duty; as the Providence of God as exhibited in the American Revolution; or the goodness of God in the restoration of the blessings of peace. On the general principle which should regulate us in religious descourses on political occasions, we refer you to our Sermon on the Christian pulpit, where you will find the rules laid down, as to what he should and should not preach, on such occasion.

Rule V. Funeral occasions. The first Christians buried their dead without their towns and cities. In the Fourth Century, Emperors and Bishops began to have their remains deposited in the Churches, and hence arose the Custom of grave yards in the vicinity of the Churches. This custom we regard as injudicious, and prejudicial to the health of the worshipers. In almost all the Capitols of Germany, the remains of their Kings were preserved in Sacrophagi, in one end of the Church. In England the dead were deposited in one part of Westminister Abbey. Funeral Sermons of a religious nature have been practiced among the most civilized nations. Christians from the begining, buried their dead with religious Ceremonies. Funeral Sermons are becoming of late more and more neglected; and it is probably because the matter has been carried to (extent) extremes in many cases, and thus the labors of the minister are rendered insupportable. Short discourses, of 15 or 20 minits, we cannot but regard as highly useful. They may be delivered either in the Church, or at the house of the deceased. In reference to funeral Sermons, let the following rules be observed. First the Christian minister should ever remember that he is addressing the living and not the dead. The deceased individual is not, therefore the Subject ordinarily of discourse. Second. The topics of the address should be some one of the many doctrines and duties, the truth and importance of which, death has in general a tendency to inculcate; and the preacher should select that one of these doctrines or duties, which is most appropriate the the present condition of his audience, or which is most expressly taught by the peculiar Circumstances of the individual, whose death has called them together. Third Never represent the deceased as an example, nor praise his life, unless his Claims to such distinction is Conceded by all; and even when praise is bestowed, it should be given in qualified terms. Fourth: Never abuse the dead "De mortuis nil nisi bonum" is a maxim which even the preacher should in most Cases observe. Yet the death of the wicked ought to be improved by discussing the evil Consequences of sin in its various form. Always select a Subject adopted to the Circumstances of the accasion, and often to the Character of the deceased; whether good or bad.

But discuss it without making any allusions, or application of it to the dead. The audiencence is ever ready to do that for themselves, and their application of it should be in a manner forestalled by requesting them to apply the text to the examination of their own hearts.

Rule VI On preaching in a Strange pulpit

a) If the State of the Congregation be Known to you, select your Subject, and preach according to the same principles as you would if you were in your own parish. b) If unknown, do not select a ciscourse, which might be termed Curious or Knotty question, as if you wished to make a display of your Knowledge or learning.

Lecture V. On the different methods of Treating a Subject, and of the different Kinds of Sermons in general.

The practice of using texts was derived from the Jewish Church in which it was customary, especially after the return from Babylonish captivity, first, to read and explain the law, and after the days of Antiochus Epiphanes, also the Prophets, by selections vide Luke 4:16, 17; Acts 13:15, 27, & 15:21. 2 Cor 3:15. The ~~(puplic)~~ public reading of the Scriptures was performed in the earliest ages, by the Presbyters, and afterwards by the deacons; sometimes also by the Catechists; and still later, as Cyprian informs us, by persons appointed for that purpose, called lectionarii.. In some places their reading was not confined to the Scriptures, but other good books were also read, such as the Apocrypha, and biographies of distinguished Saints and Martyrs; but the Scriptures were read in regular course. As early as the time of Augustine A.D. 354-430, particular portions of the Scripture were assigned to be read on Festivals occasions; E.g. on Easter the account of the resurrection; On good Friday, the history of the passion; between Easter and Whitsuntide, the Acts and Revelation of St. John, and during the passion week Job and Jonah.

In some churches it was customary to read portions only of the New Testament. Such was the case at Rome for nearly 4 centuries. Spencer who lived in the early part of the 18th century, says that a particular lectionarius was appointed at an early date. Jerome has been improperly regarded as the author of this practice; but a lectionarium had been appointed for the Church at Vienna in Gaul by Claudian Mamercus, A.D. 450; and by Museus in 458, for the Church at Marseilles. In the 6th century, a particular and more extended one was provided, and in the 9 Century, the regular reading of the Gospels and Epistles was required of all preachers. Speaking of those Gospels and Epistles, that eminent man of God, Spencer, at the commencement of the last century, uses the following language, "How heartily do I wish that we had never introduced the use of the "Pericopi Evangelici" into our Church, but had either allowed a free choice, or taken the Epistles instead of the Gospels as our chief texts, for it cannot be denied that if we wish to discourse the chief topics which belong to Christianity, the prescribed portions of the Gospels afford us very little occasion to do so; but many subjects have to be forced in incidentally, yea often dragged in as if by hair. In this Country and in England, where ministers are not confined to any portion of Scripture, it is customary to select short texts, and often but a single verse (even a clause). This originated in part from the modern division of the Bible into verses, instead of paragraphs, as had before been the case. The use of the texts, it is well known, is not commanded in the Scripture, nor is it necessary in every case to employ this method. Our Savior seldom spoke from any particular texts of the Old Testament. Some of the Christian Fathers, as Theodoret, did not; and Luther also, in his eight (discourses) discourses against Carlstadt did not use a text, although on ordinary occasions he usually did. Texts are not absolutely necessary, yet as a general rule, the practice is certainly a good one, because as the Bible contains that Gospel which the minister is commanded to preach to every creature, and as it is the only rule of faith and practice; there is an evident propriety, in making a portion of it the subject of our special attention in every sermon. A well selected text, moreover, which expresses the substance of the whole sermon in a few words, tends to impress the contents of a discourse more deeply on the minds of the hearers, and such a text also gives the weight of divine authority to the instructions delivered upon it. It may be proper sometimes to deliver a series of discourses upon a whole book of the Scriptures especially of the New Testament. These discourses may often partake of the nature of a lecture, whose character will be pointed out hereafter. The Old Testament also abounds in valuable passages for texts, such as those which relate to the attributes of God; examples of his providence to individuals and nations; and especially inimitable Psalms, in which every aspect and shade of religious experence is delineniated. Yet it is obvious that the books of the Old Testament are also adapted to the purpose of continuous lectures in the Christian Church, than those of the New Test. Yet some of them may be selected, which by the omission of some of the less relevant parts, will answer the purpose. There are moreover, many entire paragraphs of a historical Charater in the Old Testment admirably adapted to historical lectures; of which we have an example in the lectures of Dr Collier. A vast multitude of the prophecies is also suited to the pulpit. Sometimes also, a series of discourses or lecures may be preached on parts of the Catechism, either on the Creed, or order of Salvation. In the Low Dutch Church of this Country, the ministers are required to deliver a course of Sermons once a year on the different topics of the Catichism. The selection of the particular subjects of each Sermon is the first thing which is to be done.

This choice should be very carefully made, not with a wish to display the preachers learning or (eol) eloquence, or to indulge controversial inclinations, but to promote the spiritual welfare of souls. After suitable subjects have been chosen, the following rules may be of use, in enabling the minister to chose texts adapted to those subjects.

Rule 1 The text should be adapted to the matter and subject which the preacher wishes to discourse; and it should contain the subject by legitimate exegesis.

It is desirable that the general Scope of the text Should be the very Subject Contained in the Sermon. No accomodation ought to be practiced; neither a) by Spiritualizing. The best art Says Luther, is "Tradere Scripturam Simplici Sensu". It is the literal Sense that affords instruction and &c; to play with allegories is dangerous in Christian life and doctrine; and it is best to abide by the literal import of the text; otherwise we may give occasion to Slanderers and to Scoff, as though our doctrine were a fanciful interpretation Nor) b) to distort the text, by arbitrary disruption, from the Context, to procure a Suitable injunction; as in the passage, "Whatsoever is not of faith, is Sin". Here we would Suppose that the idea Conveyed was, that without justifying faith, all our acts are Sinful; but upon an examination of the Context, we See that the Apostle means Conviction of duty; that we are Convinced is wrong. Nor c) Should you practice accomodation by a play of words, as in Rowland Hills discourse on Top - not Come down". Such things are unnecessary, for the Bible, if rightly examined, Contains appropriate texts for every Supposable Case.

Rule 2 "The text Should Clearly Contain the Subject discussed, and not require a learned disquisition to Convince the hearers that it does Contain it". All the advantages of having a text are lost, when the text does not Contain the matter of the discourse founded on it.

Rule 3 The Text Shoul not be too long, nor Contain to much heterogeneous matter". This is destructive of unity. When there is a multitude of individual texts, the mind is divided from one to the other. It diminishes the favorable impression which the Sermon would naturally make and produce Confusion in the minds of the hearers. It hinders the text being repeated during the discussion of the Sermon in the Sacred desk.

Rule 4 "A text ough not to be very short unless it consists of some brief proposition thus found in Scripture".

In not a few published discourses, the sermon is based on an entire paragraph of Scripture whilst the last, or some other single verse is quoted as the text and in some instances, only a few words. This is in most cases an error, for if the discourse partake of the analytic, synthetic or lecture character, the portion of Scripture actualy discussed should be professedly adopted as the text. Sometimes the verse will contain the substance or argument of the whole paragraph; such verses may be used as an entire text, and are very good. The practice of taking a single word or two is an artifice often employed by men of inferior taste, to make their audience stare, and show them how long a sermon the speake can make on so short a word or text. A preacher in England made "And" the head of his discourse. Another "Jehovah jirah", as a text. Anothe the particle "But!"

Rule 5 There should be nothing witty or laughable in the text

Such a text would be inconsistent with the design of the holy office unworthy of the (design) dignity of the pulpit, and the grand object which every faithful minister has in view. Thus, when John Sobieski, King of Poland, in 1683, entered the church at Vienna, after having conquered the grand Vizier of the Turks; the preacher chose for his text the words, "There was a man sent from God whose name was "John", in allusion to the King of Poland, who had delivered the City. Shortly after Pitt was placed at the head of the British Government, he visited Cambridge, where he had been educated. On his arrival numerous applicants for office crowded around to pay their respects to him. On Sabbath a procession was formed, and Pitt was conducted to the house of worship.

The audience was not a little amused to hear the preacher announce as his text, John 6:9. "There is a lad here who has five barley loaves, and two small fishes, but what are they among so many!"

Rule 6th When called upon to preach in a strange pulpit or place choose some general text, unless there is something peculiar in the circumstances under which you are invited."
Select your text according to the general rules given in the former lecture.

Classification of Texts

"The classification of texts as well as the different modes of discussing them are topics on which homiletical writers have generally given us but a few and, at best, but very confused ideas. The texts of Scripture are so various, and often complexed and diversified in their character, that a perfect classification of them is difficult. Yet by discriminating between the diversity of style and of matter, the outward from the inward substance, we may obtain some satisfactory views for the practical purposes of the preacher.

Rule I. In regard to their form or style of language all texts may be divided into two classes viz- Literal and Figurative.

"It being unreasonable to make the mere style of a text the subject matter of a sermon on it, it seems evidently improper to make a classification on the same ground. Therefore all, texts should be classified, according to the subject matter contained in them. The following then is the rule with regard to figurative texts:—

Rule. Ascertain the subject matter taught in the figurative language and classify the texts according to their subjects.

This rule applies not to the typical or parabolical texts as the figurative character consists not so much in the language used as in the actions or incidents described in the literal terms. Their figure is therefore real and not verbal, a figure of the thing and not of the words.

Rule II. In regard to their subject matter all texts may be referred to the following seven classes; viz— Doctrinal, Practical, Experimental, Historical, Prophetic, Parabolic and Typical.

Since in the classification of texts the parabolic and typical may also be said to be figurative and in regard to the subject contained in them they may be brought under previous classes. Yet as remarked before their figurative character is not verbal but real that is, it is based not merely on the language but on the truths or facts which they convey; the case is therefore different. It is so essential a part of the text as to require particular discussion, and consequently the body of the sermon on typical and parabolical texts is usually taken up in explaining and enforcing the meaning of their figures.

Doctrinal Texts

Of this class are all the proof passages or "dicta classica" which are most frequently

seen in systems of doctrinal Theology.
But there are thousands of other passages in the Scriptures which are not doctrinal in themselves though not generally so explicit as these which are selected as proof texts in dogmatics. The methods of discussions adapted to these texts are according to the models discussed in future lectures; viz. Explication, Argumentation, Hortation and sometimes narration.

Practical Texts.

These embrace all those texts which discuss some items of Christian duty. A good selection of the most explicit may be found in "Theologia Moralis". Yet every minister can make selections for himself. Any text which discusses any Christian duty belongs to this class. The commandments are preeminently of this class, and any other passage of Scripture enjoining these precepts. Argumentation and Hortation should most generally form the body of the discourse on such texts although speculation is sometimes required.

Experimental Texts.

This class embraces all the passages descriptive of the changes of the heart and feelings which every individual must experience in his transition from a careless sinner to a true christian believer and finally to a sanctified state. Of this class are such as the following Rom. 8, 16 and 5, 5 Gal 5, 25, II Cor, 5.17. In discussing experimental texts argumentation is not often required, but the body of the discourse will appropriately consist of explication by way of definition, analysis, exemplification &c.

Historical Texts, (including biography)

These texts are more or less extended as we design the sermon to treat of the continuous history of a single individual or nation or of a single incident in that history. But this difference of design does not always decide the length of the passage in the selection. Occasionally the description may occupy an entire chapter. E. g. "the sacrifice of Isaac by Abraham". It is profitable alike to minister and people to discuss consecutively the history of God's people in the O. Testament church, taking care to make copious and practical improvements. See Edwards Hist. of Redemption. Townsend's New Test. chronologically arranged. Sermons on historical texts must of course consist chiefly of narration yet explication and argumentation will be occasionally required especially when passages of difficult interpretation occur. Hortation by way of practical improvement must not be neglected.

Prophetical Texts.

The sacred volume affords us a large number of interesting and useful texts of this kind. Caution should always be observed by the preacher not to select such as are very obscure, and whose actual completion is involved in some doubt. A larger portion of explication is necessary on Sermons of prophetic texts than on others. The peculiar prophetic phraseology, its various symbolic figures &c. must be explained and the circumstances of its completion elucidated. Narration, hortation, and argumentation are also necessary parts of these discourses which are among the most difficult homiletical compositions of the pulpit. On the explanation of the prophecies are recommended the works of Brügel, Stilling, Faber and Schmucker the elder on the Apocalypse.

Parabolic Texts.

The Scriptures abound in many beautiful parables which afford matter for interesting and profitable sermons. Such sermons are especially adopted to the capacities and feelings of popular hearers. Such texts ought to be the "Prodigal Son" "The Sower" The "rich man and Lazarus." See Horne's Introduction Vol 2. p. 276. H. Moores Christian morals. vol. 1. p. 108. Doct. Collier on the parables Lects. 4-5.

Typical Texts.

These require much explication some argumentation and especially exhortation,

Great diversity of opinion has prevailed on the question as to what portion of Scripture should be considered typical, as well as the best methods of interpreting them. We give the following rules.

Rule I. We should regard and treat no passage as typical in the O. Test. unless it be so represerted in the New, or unless the New Test, compares its incidents to each other in facts.

On this subject different writers have run into opposite extremes. Grocius explained away a great portion of the acknowledged types of the Old Testament. Occius and his followers multiplied them to a ridiculous extreme, and hence arose the popular saying "Grotius finds Christ nowhere in the Old Testament and Occius finds him everywhere." Longius a German Commentator of no mean fame in the early part of the last century has a dissertation on the 45 Psalm in which he makes the music of the Old Test, a type of Christ.

Rule II The nature and circumstances of the type must be accurately and fully set forth.

Rule III

The points of semblance must not be unduly multiplied even in some acknowledged types.

Thus the New Testament represents the High Priest as a type of Christ, but does not pronounce his garments, breast plate, bells &c, typical.

Rule IV.

Practical instruction should in all cases be deduced either in connection with each part as a seperate head or in conclusion.

Invention or preliminary treatment of a text in order to collect facts or materials for a sermon

One of the most important qualifications of an able, interesting and instructive preacher is a fruitful inventive genius, which enables him to give life, body and variety to his discourses. This tends as much as any other single thing to command the respect and rivet the attention of the hearers, It is therefore of the utmost importance that the student be instructed how to improve his inventive powers. Invention when philosophically examined seems to be a superior faculty of some minds when treating of a subject to recall a great variety of other subjects which have some bearing more or less remote on the one under discussion and which may be used for the same purposes of proof, explication or persuasion. Now as the spontaneous recollection of these subjects is always based on some relation between them and the point under discussion, it follows that invention is a faculty of the mind to trace any subject spontaneously through its various relations. If therefore we make an enumeration of the principal relations of the text to the subject we may improve our inventive powers. After an attentive examination of this subject we have made an enumerution of relations and a series of rules which if faith-fully observed will at all times assist the young preacher in finding materials for any subject or text.

Rules for preparing Sermons.

Of the following eleven rules ten are designed to aid the preacher in original thinking whilst the last one has reference to using the thoughts of others.

General Rule.

It is customary for preachers to implore the aid of the spirit in the public delivery of their sermons but it is equally proper that they should do so in their private preparations. Shoctye says "Omne opus orando incipe" Like Moses you should converse with God before you speak with your people. It will give you a doctrinal direction to all your thoughts and confer a moral dignity that must be felt by all your hearers.

Rule I.

Examine your text in the original language of the Scriptures.

All versions are often from the nature of the case imperfect and do not represent the exact ideas in the original. Idioms in the language are sometimes of such a nature as not to be capable of being exactly translated into another without circumlocution. Some words in our language have no corresponding words in another. Sometimes translators may misapprehend the meaning of a word or phrase. It is in all cases the duty of the preacher to present-the whole truth to his hearers. On the subject of the defect of our language see "Campbell's Gospels, Vol 2nd dissertation 8th. As an aid in examining the original languages of Scripture consult Gesenius Hebrew Lexicon and Shausner's Greek Lexicon. De Witts and Stolly's translations are among the best. Whatever items of information are furnished by this examination should be noted on a slip of paper for whilst examining different works and commentaries trains of thought may be suggested which if not thus preserved cannot be recalled at all.

Rule II.

Examine the context and ascertain the scope of the text. The whole paragraph of which your text is a part should be read and the train of reasoning clearly observed. In this we should trust to the dictate of common sense rather than to the commentaries. The scope thus ascertained will often throw important light upon the text.

Rule III.

Examine the most important parallel passages. A

All Scripture is given by inspiration of God, hence its parts must be consistent with each other.

Real parallelisms are of great importance; verbal of but little. So copious is the inspired volume on all topics suitable for sinners that you will rarely fail to find some proof or explanatory texts. Vide "Gastons collections," Cruden's Concordance" (This is very valuable; it is both verbal and real.) Simmons Scripture Manual.

Rule IV. The circumstances of the persons spoken of — Who were they? What their characters, occupation and situation at the time.

Rule V. Consider the circumstances of the Speaker

Ask yourself when did he utter the text? Where? For what purpose? in what state and under what circumstances. Thus when the speaker is Christ or one of his apostles, the declaration derives importance from the fact.

Rule VI. The circumstances of the person spoken to. What their character views or occupation, and situation?

Rule VII. Meditate on the things spoken.

The truths taught, the doctrines, the items of experience inculcated. What facts does it teach? What exhortation? What commination or promise does it contain

Rule VIII. Reflect on the truths or things implied or presupposed by the text.

This rule is of extensive application and furnishes matter of an interesting and important character.

Rule IX.

Trace the subject through all the other applicable relations of entities.

This is also a fruitful source from which to draw materials for sermons, but study and practise are necessary to use it properly.

First Reflect upon the relative sameness between your subject and all others which you can call to mind

(a) The similarity of words which occur in your text should be compared, E. G. Hades & Gehenna

Verbal parallelisms are numberless but it is only those which have a bearing on the text that we should notice. Vide Schmidt's Concordantia on N. T.

(b) Compare things taught or implied in your text with similar things

(C) Reflect on the relations of analogy. E. G. the relation of things spiritual and temporal.

Second. Reflect on the relations of diversity.

(a) Contrast virtues with opposite vices.

(b) Commands with prohibitions.

Third. Reflect on the relations of fitness, intellectually, physically and morally.

Fourth.

Reflect on the relations of proximity between the persons and things spoken of in your text either temporal, numerical, local or social

(a) The relation of the individual to the circumstances of the times.

(b) The relation of earthly parents to their children

(c) The relation of husband and wife.

Fifth.

Trace the relation of causation.

(a) Facts and events to their causes.

(b) Virtues and vices to their causes and to their consequences.

(C) See whether the facts or truths of the text presuppose or imply anything by way of consequence

Sixth. Trace the events to their agency. Trace the events to their agency of any kind.

Seventh. Trace the relation of prophecy and its fulfilments of types and antetypes.

Eighth.

Trace the relation of genus and species E. G. Trace vice and its genus to its species and vice versa. Thus in Psalm 51. 19. "The sacrifice of God is a broken spirit, a broken and a contrite heart thou wilt not despise." From this species of sacrifice ascend to the genus of sacrifice, or from the kind of sacrifice here mentioned, to sacrifice in general and show their divine institution, their nature and design. Vide James 1. 9. "Let the brother of low degree rejoice in that he is exalted" From this kind of distinction in general. Dr Blair in preaching from Genesis. 42. 21-22. rises from the compunctions of conscience and makes conscience the theme of his discourse. He also in a sermon of Ps. 122, 6-9 rises from a desire of peace to our country to love of country in general.

Rule X. Reflect on your own experience and acquaintance with mankind in general, and compare the subject with what you know to be the state of your congregation.

This rule applies particularly to the duties of practical religion. There can be no better mode of discussion than to describe it as you learned it in your own life. This also reaches the heart of your hearers. Sometimes you can thus give descriptions so accurate and true that the people will think you are aiming at them and this is important as it is improving to both minister and people.

Rule XI. Having thus examined all the sources of information from your own experience refer to your Theological compend or common-place book.

Here it is supposed you have collected the results of your reading for many years; if you have been careful in your notations you will find it of immense value.

Rule XII. Having done all this for yourself then examine the writings and sermons of distinguished writers on the same subject.

For this purpose we recommend "Good Commentaries" "Comprehensive Commentary" Stuart's Commentary" (except on the Apocalypse) "McKnight on the Epistles" "Barnes Notes" "Clarke's Commentary" Bush's Notes on the Old Testament.

Sermons for matter embodying a system of Divinity "Dwight's Theology" "Davies' Sermons."

Miscellaneous Sermons— Peruse particular treatises or discourses on the subject of your text; E. g. Witherspoon on Regeneration, Thornton on Conversion, Doddrige's Exposition. In regard to these and other writings we would impress upon your minds the advice of Seneca. "Quecumque hausimus legendo non patiamur esse ne aliena sint- con coquamus illa alioquin in memoriam ibunt non in ingenium"

On the division and arrangement of matter collected. &

After a sufficient supply of matter has been provided and noted on a sheet of paper the next thing to be attended to is its proper arrangement and the adoption of a suitable plan. This should be attended to with care as it exerts an important influence on the sermon for the conviction and conversion of sinners and the edification of saints. Borrowing a Scripture metaphor it may be compared to a skilful general marshalling his troops that he may be successful in the engagement with the enemy. He arrays them in a manner best calculated to make an impression on his foes and to repel their attack on him. This arrangement or division is of two kinds— analytic and synthetic. By analytic is meant that arrangement which is taken entirely from the text and is based on analogies of it and pursues the order of its parts. The Analytic may be divided into two kinds— continuous and digested analysis. Continuous analysis is frequently called lecturing by English writers. This is a species of running Commentary similar to the ancient Homilies and a very profitable way of sermonizing both for the people of the charge and for the minister himself. The following rules may be given for constituting a discourse on the principles of continuous analysis.

Rule I. Each verse or portion of Scripture must be explained in the order in which it occurs in the chapter beginning with the first verse and going through regularly.

Rule II. All matter which is appropriate to be introduced into the application may be of the following kind

(a) Explanation of the phraseology of the text drawn of necessity from the original

(b) Illustrations of the part drawn from the rich stores of Bib. Archaeology.

(c) Apparent inconsistencies of other portions of Scripture are to be solved.

(d) Seeming contradictions of reason or any well-established fact, are to be elucidated.

(e) The refutation of any erroneous opinions, doctrinal, experimental or practical which may prevail among the audience.

Rule III Practical remarks may be added to the discussion of each verse or portion of scripture and thus be interspersed through the whole chapter.

Rule IV. Sometimes the practical remarks may be reserved and made to constitute the second part of the discourse.

Rule V Sometimes they may be appended in the form of inferences, for the importance of the whole may thus be set forth.

For this purpose we may select St. Pauls epistles or historical narrations. Entire books of the Scriptures should be considered not by chapters and verses but by subjects. Often it is interesting and profitable to lecture on Scripture continuously, on an Epistle or book. In this case the Epistle of book must be logically divided, according to its contents and each lecture contain one division. This is far preferable to pursuing the often unnatural division of Chapters and verses. Thus a single lecture may finish an entire chapter, whilst according to the synthetic mode we may deliver several sermons on one verse, when the subject is so copious as to require it.

Digested Analysis.

This was termed by the Germans "The Analytic Synthetic Method". In this species the general divisions are synthetic i.e. are taken from the passages This species of sermonizing is especially adapted to the parables of our Savior and other similar portions of Holy Writ.

Synthetic Division.

The second general division is the Synthetic. This division derives both the general divisions and the subdivisions, not from the language of the texts but from the general subject matter contained in them. The preacher may select as his theme either the general aspect of the subject, discussed in the text, or any particular as pect of it — i.e. he may take the whole subject or only a part of it. Whatever aspect he intends to discuss he ought to embrace it in appropriate language and make that language the theme of his discourse

Theme of discourse.

Sometimes when the text is short it is in the exact form of the theme of the discourse. In this case you may take the text itself as your theme. The following rules may serve to guide you in the formation of the theme.

Rule I

The theme should possess unity and if possible should consist of a single sentence and if that sentence has several branches they must not refer to several subjects; but must be several branches of one subject and should be comprised under the same generic relation.

For example the passage 1. Peter 2. 17 "Fear God, honor the King" furnishes the theme — The duty of man to fear God and honor the King. These two subjects are not homogeneous and lack unity. A better theme would be — Respect for our civil rulers results from the fear of God. This would bring both branches of the text together and confer unity on the subject.

Rule II. The language of the theme should be definite and perspicuous.

As the grand design of the theme is to indicate to ourselves and to our hearers the particular subject of discussion, it ought to do so faithfully and clearly. It ought not to be two general, nor ~~too~~ more specific than is necessary to embrace the general matter of the sermon. Precision and perspicuity in the language of the theme are important to enable the preacher to avoid introduction ~~and~~ of irrelevant matter. The theme should be kept before his eye in the conclusion of his divisions and subdivisions. It must serve him as his square and compass by which to strike off all matter which has not an immediate connection with the subject before him. It is the instrument by which even the stones are prepared for the building.

Rule III. The language of the theme must also be sufficiently comprehensive to embrace all the matter to be introduced into the discussion

All the different heads or divisions of the discourse must either be embraced in the theme or be sufficiently abstract to include them all. Thus if the theme be justification by faith then all the heads must refer not to justification in general but to the graciousness of justification. But if the theme be simply justification then all its aspects may be considered.

Rule IV. The language of the theme should be concise & dignified

All diffuseness and circumlocution should be avoided, and its enunciation should be distinct & dignified. The theme is to the sermon what the head is to the body or rather what the caption is to the chapter. It produces a happier impression upon the auditors and enables them the better to recollect the sermon.

Rule V. The theme should not be common place in its language but should possess some legitimate interest.

We should select ~~and~~ if possible some new aspec of our subject and express this in our theme. You may be greatly aided by making a selection from some distinguished divines. Melville has some good themes. The German Divines are distinguished for the peculiarity and variety of their themes. See Baldwins Works.

Rule VI The theme should represent the spirit of the text.

There is a great variety in the spirit of different texts. Some are pathetic as the lamentations of Christ over Jerusalem. Others are indignant as the reproach of the Jews. Others hortatory and others different from all these. Many texts which appear complex or of a confused nature acquire material interest and system when we understand their spirit and connect with it their different parts. Texts which contain several detached branches may thus be made to exhibit unity.

Rule VII. As to its logical structure the theme may be either a logical proposition or an abstract subject.

In this case the subject and the predicate are of discussion, it ought to do so faithfully and clearly. It ought not to be two general, nor ~~two~~ more specific than is necessary to embrace the general matter of the sermon. Precision and perspicuity in the language of the theme are important to enable the preacher to avoid introduction ~~and~~ of irrelevant matter. The theme should be kept before his eye in the conclusion of his divisions and subdivisions. It must serve him as his square and compass by which to strike off all matter which has not an immediate connection with the subject before him. It is the instrument by which even the stones are prepared for the building.

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Rule VII. As to its logical structure the theme may be either a logical proposition or an abstract subject.

In this case the subject and the predicate are in many instances expressed and the copula understood. As for example "Blessed are the poor in spirit". The theme is the blessedness of the spiritually poor.

Abstract subjects. It may consist of one abstract term as "justification".

It may consist of several abstract subjects as faith, hope &c

It may consist of several attributes of one subject as the "nature, grounds and evidences of justification.

Rationale of the principles and rules for the division of collected matter in discourses

First. Some rules as well as also the principles of synthetic divisions are derived from the logical forms and relations of the theme.

Second. Others are afforded by the nature and forms of the materials presented in the text (First rule forms topical sermons. second textual.)

Third. Some divisions are derived from the relations of the subject-matter to the principal powers of the human soul or to the present and future life, i. e. to things temporal and to things eternal — to things spiritual & to things bodily.

Fourth Other rules are derived from the biographical or historical nature of the text or theme and their discourses are termed biographical or historical discourses.

Fifth. Others proceed from the prophetical nature of the text or theme and cause sermons of a prophetic character

Sixth. Others arise from the typical or parabolic nature of the text or theme and give rise to typical or parabolic discourses.

For the sake of variety at different times a preacher should practise each of these methods. Variety in the structure of our discourses excites the interest of the audience and secures their attention to the discourse.

Principles of Topical Division

First. The general theme may be divided into its several species and each species form ~~the~~ a head of ~~a~~ the discourse.

Second. A complex and compounded theme may be divided into its several component parts and each one form ~~the~~ a head of ~~a~~ the discourse

Third. An abstract theme may be contemplated in various concrete relations or references.

Fourth. In a concrete theme or proposition, the subject, the predicate and copula may each form a head of discourse, if each requires discussion

Fifth. The argumentative or polemic theme may be subdivided according to its several arguments or classes of arguments by which it is to be established, or, the explication of the disputed doctrine or parts may form the first general head and the proof the second, under which each argument or class of arguments will be a subdivision

Sixth. In an implicative or suggestive theme we may form a list of the several most important thme truths, facts or things implied or suggested by the theme and make each one a head of discourse together with such as are clearly expressed.

Cautionary Observations

for the construction of the individual parts into which the theme has been divided.

Rule 1. The several parts of a discourse must be of equal logical gradation, quality or class; part of one that is generic must not be classed aside of one that is specific; no sub-division must be ranged with the general division; we must not co-ordinate parts which are sub-ordinate, nor place in subordinate position points which logic coordinates.

Rule 2nd. The several parts should exhaust the theme unless some of them are not appropriate to the design of your discourse. The principle of logical division requires as a general rule that all the parts embraced in the theme be presented because the whole consists of its parts; nevertheless exceptions must be made because some such parts may not be appropriate to the Speaker's object, and those only should be admitted which fall in with the plan or object of the discourse.

Rule 3d. No part should be admitted in to the discourse which falls beyond the line or comprehension of the theme, that is, which is not embraced in it, because a general head of the discourse should grow out of the theme and if anything not embraced should be desired the theme should be enlarged so as to embrace it either positively or negatively.

Rule 4th. Care must be taken that the several parts be really distinct and seperate from one another. If any two parts are so nearly alike as to run into each other there will unavoidably be confusion and the speaker will be apt to pass to and fro from one to another especially in extemporaneous preaching.

Rule 5th. The divisions must be of such a nature that they will characterize the entire part in the execution of the sermon and be distinctly perceptible to the hearers in the progress of the delivery. Therefore if the parts are not formally announced ~~thaix~~ in the delivery there ought to be some pause and transition in the discourse.

Rule 6th. All correct divisions of the theme must be based on the logical attributes and relations of the subject which it presents, yet as each different species of composition differs from others so rhetorical composition will also be distinguished by certain peculiarities growing out of its nature and design; as prose differs from poetry, so rhetoric differs from logic and possesses peculiarities calculated to adopt it the better to its end. This peculiarity in sermons and orations consists chiefly in figurativeness of style, in concreteness of representation, in popularity of logical arrangements, in illustration by example &c. &c.

Rule 7th. No one of the parts into which the theme has been divided can properly be discussed abstractedly for itself, but in the discussion of each reference must be had to others and their relation to each other must be presented. Thus if my theme be "Justification by faith" I must not discuss faith in the abstract in all its beauty but only faith in its relation to justification. Nor may I properly discuss every attribute of Justification but chiefly its relations to faith as the source whence it springs.

Thus the discussion in the two themes "Justification by faith" and "Faith worketh by love" would be very different. In the one case those aspects of faith would be presented which bear on justification; in the other those by which it produces love or benevolence.

Topical Mode of Divisions

As the great object in the synthetic discourse is to present and commend some important subject to the audience, it necessarily follows that a method of division is demanded which will bring forward the prominent aspects of this subject or topic. The most perfect principle of division to attain this object is to take the subject as your theme and let its attributes or relations constitute the heads of the discourse. This method is denominated the topical. When a text itself is divided in such successive parts as a theme would furnish, the division of the text may be adopted and then the method is the textual method which logically considered is also synthetic as the parts afforded are necessarily the same. The chief diff~~iculty~~erence lies in the fact that in the one case you contemplate your theme and take any particular attributes of it which you may desire to discuss; and in the other case you take those divisions already contained in the text itself. Whenever a text does not contain the internal divisions which the theme would suggest or not anough of them to exhaust the subject sufficiently, that text is not adapted for a textual sermon but should be treated topically.

The topical method is preferable to the textual in the following cases.

First. When the materials of the text are so various and heterogeneous as to be detrimental to the unity of a discourse.

Second. When the text contains one or more ideas or clauses which we do not desire to discuss.

Third. When we wish to discuss some specific, collateral, or miscellaneous view of the subject not directly or clearly set forth in the text

Rules for Topical Division

Rule I. When the theme expresses (not implies) one individual isolated topic of discussion experience or duty, or one seperate fact of any nature, except biographical or historical, we may select the most important attributes characteristics or circumstances of this subject or topic whether any of them are contained in the text or not, make each such attribute, characteristic or circumstance a head of discourse. Thus on the text Rom 5. 1, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ" we may select as our theme the single subordinate term "Justification" and take the cardinal aspects of the whole subject as the head of our discourse; as first the nature; second, the grounds; third, the evidences.

Under this rule as also under others which will follow, the several heads of discourse may be stated in different ways: 1st They may be stated substantively as just announced or 2nd They may be stated interrogatively, each head being a question or 3d They may be stated indicatively in a series of propositions or 4th They may be stated by a series of antithetic propositions. The above skeleton announced substantively may be stated interrogatively.

I. What is the nature of Justification?
II What is its ground?
III What are its evidences?

Or by stating indicatively as follows:—
I We shall discuss the nature of Justification.
II. We shall investigate the grounds on which it rests.
III. Present some of its evidences.

If our text be 2. Thess. 3. 5. "And the Lord direct your hearts into the love of God", we may select as our theme, "Love to God" and make the following list of characteristics and attributes of that love.
I. Love to God in order to be genuine, must be supreme. II Uniform. III Purified IV. Active.
Again 2. Cor. 5. 10. "We must all appear before the judgment seat of Christ." Theme — the "Judgment". Divisions — I The time, II the circumstances. III The results.

Sometimes the theme and more frequently the heads of discourse are presented in the form of rhyme, especially by some German preachers. In some cases paranomasia is connected with rhyme. Of antithesis and rhyme we present the following example from Dr. Rautenberg. His theme is the

Again. Text 2 Tim 1. 5. "When I call to remembrance the unfeigned faith that is in thee" Here we may select the idea "Unfeigned faith" as our theme and let a selection of characteristics form the heads of discourse.

Theme. "Unfeigned Faith".

I It is produced by the Spirit of God through the truth.

II, It flows from proper motives.

III. It involves a correct view of Christ and his office.

IV. It is humble and makes no undue profession

V. It is productive of good fruits.

VI It confers the form of reality on the objects of the invisible world.

On the same text we might take the following theme — "the contrast between a spurious and unfeigned faith"

Rule 2nd. If the theme affirm a predicate of some generic subject or of several specific ones, the truth or applicability of the predicate to the several species of that subject may form the heads of discourse. Text. Proverbs 13, 5 The way of the transgressor is hard." Here we have

the generic subject transgressor. Our first object must be to make a list of specific transgressors such as will be suitable to our expected audience. Each of these species will form a head of discourse and the discussion in each head will consist in proving the applicability of the predicate to the appropriate subject. Thus we prove the truth of our theme
I. In the case of the drunkard II of the Licentious
III of the infidel IV. Of the Sabbath breaker.
On the text Isaiah 48. 22. "There is no peace to the wicked says my Lord." we may take as our theme "The wicked can have no peace" Then make a selection of the wicked — Sabbath-breakers — profane persons — the hypocrite, &c. and proceed as before stated.

Rule 3d If the theme affirm a generic predicate of one subject then the applicability of the several species embraced in the generic predicate to the subject may form the heads of discourse. Text Ps. 144. 15. Happy is that people whose God is the Lord. Theme — Happiness of God's people, and our heads would consist in a series of blessings and privileges belonging to the people that serve God. On this text for example Philip Barnett forms the following skeleton, applies the words to the British nation and draws his divisions from the context which procedure our rule would not require. His heads are the following

I Happy as being secure against foreign invasion.

II. Happy in the security of liberty and property.

III Happy in being secure from banishment.

IV Happy in having no complaining in our streets as to perversion of justice or violation of the rights of conscience.

V. Happy in having the Christian religion in its purity.

Rule 4th. If the theme affirm one predicate of one subject and neither the predicate nor the subject requires much explication or discussion then the several arguments or classes of arguments proving the copula may furnish the consequent heads of discourse.

Whatever discussion the subject or predicate require in their cases may be introduced after the annunciation of the heads or in connection with any one of the heads of arguments as may be most natural. Thus on Rom. 6. 2–3 "The wages of sin is death" The theme is "Death is the wages of sin". The truth of our position is evident. I From the character of God. II From the express declaration of Scripture. III From the nature of the demands of a moral government. IV From the experience of mankind in this life and their forebodings for the future.

On John 3. 16. "And God so loved the world that he gave his only-begotten son that whosoever believeth on him should not perish but have everlasting life" Theme. "The amazing display of divine love in the redemption". This is evident

I From the express Scripture declaration.
II From the glory which the Savior voluntarily abandons.
III From the price which redemption costs
IV. From the undeserving character of the person redeemed
V. From the gracious facility of the conditions of pardon
VI. From the magnitude of the suffering prevented and the joys conferred.

Luke XXIV. 34. "The Lord is risen indeed"
The theme is "the certainty of the Lord's resurrection" and each argument or class of arguments should be a head of discussion.

Prov. XIV. 34. "Righteousness exalteth a nation but sin is a reproach to any people."
The theme is "Religion the true source of national glory"
This truth is evident because religion promotes first, the *physical*; second, the *intellectual*; third, the *social*; fourth, the *political prosperity* of a nation.

Or this might be treated by a subsequent rule, and be divided into two parts.
I Explain the nature of the religion here referred to.
II Show its tendency to elevate the character and destiny of a nation.

Job VII. 15. "I would not live always"
Theme — "Reasons why the Christian would not live always"
In the discussion of this theme each reason would form a head of discourse.

Ps. VII 11. "God is angry with the wicked every day" comes under the same rule.

Rule 5th If the theme affirm a general truth, doctrine word, or duty in the abstract, which is applicable to various subjects or cases but does not mention any, a section of subjects, or cases, or relations or situations of life, may be made in which the truth of the text is verified, and each such subject or instance form a head of discourse.

Matthew XIX. 6. "What therefore God hath joined together let no man put asunder."
The explication shows the primary reference to be to the matrimonial relation, yet the principle has an extensive application to the divine appointment.
Theme — What God unites man may not sever.
I. This is exemplified in the union of the Law and Gospel. II Of works and grace III Of the dependence of man on God and his free and moral agency.
IV Of the graciousness of the future rewards of the righteous with the fact that they are to be rewarded according to their work.

Ps. XXX. 5. Weeping may continue for a season but joy cometh in the morning.

Theme – "Christian Sorrow temporary"

This is true I. In temporal adversity
II In providential dispensations
III In personal religious experience.

Or

Our theme is exemplified I. In individual religious experience. II In the history of nations as civil communities. III. In the history of the church of Christ.

Again

"Let your moderation be known to all men." Theme – Moderation in all things a Christian duty.

I. Be moderate in the enjoyment of all the lawful pleasures of life
II In your desires for wealth and possessions
III. In grief and adversity
IV In your rejoicing in prosperity.

Titus II, 6. "Likewise exhort the young to be sober-minded." This is to be treated on the same plan as the above.

I Thess. V. 17. "Pray without ceasing." Theme – "Duty of constant prayer."

I Pray in secret.
II in the social meeting
III in the house of God
IV mentally at all times and places,

Rule 6th. If the theme contain a generic precept, such as one of the ten commandments, the several species of the generic theme may be discussed seperately, and each form a distinct head and include in it explications and argumentations of such heads; or the explication of all the species may together form the first general head, and the grounds of the obligation, the second.

Example. Ex. XX. 8. Remember the Sabbath-day to keep it holy". Theme — Duty of observing the Christian Sabbath".

I. Explain and prove that we must avoid all secular ~~and~~ bodily labor on that day.

II. We must abstain from all secular intellectual labor or pursuits.

III. Prove that we must attend the public duties of religion.

IV Prove that we must attend the private duties of devotion.

Or according to second method, the text may be treated thus. Theme — "Oligation to observe the Christian Sabbath".

I. Explain the import of the precept.

II. The ground of the obligation.

Again. Ex. 20. 13. Text. "Thou shalt not kill" Theme — The criminality of all wanton destruction of human life.

I. The different ways in which life is wantonly destroyed; of unlawful wars, aggressive wars, offensive wars.

II In duels.

III. By the indulgence of destructive vices, by inter-perance, by licentiousness, by reckless exposure to the weather, by overtasking the energies of body and of mind even in a good cause.

IV, The grounds of obligation to avoid this crime.

Again

Ex. 20, 8-11. "Remember the Sabbath day to keep it holy." Theme — "Duty of observing the Christian Sabbath"

I. Duty enjoined — observance of Christian Sabbath

II. How should we observe it — by abstaining from Sabbath desecration, secular work, bodily or mental, secular amusements, religious services, private devotion, family and public devotion.

III. Reasons or grounds for observing it.

First. God has expressly commanded it.

Second. Its observance promotes our temporal welfare, physically, intellectually and socially.

Third. Its observance is essential to our spiritual interests in time and eternity

Rule 7th

Sometimes when the subject materials of the theme bear important and distinctive relations to the different powers of the human mind, or to the present and the future world, that is, to things temporal and spiritual or eternal; we may make these relations of the subject the materials of the discourse as well as the ground of the divisions, assigning each relation to one head of discourse

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Thus if our text be the "Destruction of Jerusalem", or some text on the resurrection of Christ we may inquire into the influence which this subject should exert. I On our faith, II On our experience, III On our practice or conduct, IV On our hopes. Under each of these heads you may select the several lessons of instruction as subdivisions.

John 20. 28. "My Lord and my God."
Theme—the exclamation of Thomas.
Consider it as the expression I. Of faith; II Of affection III Of adoration IV. Of submission.

Luke 24. 34. "The Lord is risen indeed"
Theme — The exclamation of Cleophas concerning the risen Lord.
I. The language is that of surprise II Of confidence, III. of joyful hope.

"It is appointed for all men once to die".
Theme — Death the Universal lot.
We may inquire what lessons of instruction these words afford. I For our conduct in this life. II For our expectations in the life to come, or we may inquire what our theme teaches in regard to things spiritual.

The Textual method of division

When the text possesses unity of subject and is itself synthetically divided into suitable parts which will exhaust the subject at least in-those aspects which we desire to present, then the division of the text may be adopted in the sermon. The division thus becomes a textual one which possesses this advantage over the topical method that the divine authority of the text is not merely assumed as a foundation of the discourse as a whole but also attends every successive part and favorably impresses the popular mind. The passages of Holy Writ adopted to textual discourses may be of two classes; viz—

Those texts, the several parts of which express two or more seperate or at least distinct subjects either substantive or adjective, and those passages the several parts of which imply several topics truths or propositions which together would form a good discourse; but for the sake of reference we shall arrange all the rules for topical and textual divisions in successive series.

Rules for textual divisions

Rule 1st. When the several parts of the text, express (not imply) several distinct and unconnected topics of doctrine, experience, duty or of any other kind, except biographical or historical, each such topic may be made a head of discourse.

Thus 1. Cor. 13, 13. "And now abideth faith, hope charity, but the greatest of these three is charity". Here each topic forms a head of discourse.

Thus. 1. Cor. 16, 13. "Watch you, stand fast in the faith, quit you like men" Here we have several distinct parts of duty and each such part or topic should be a head of discourse.

Rule 2nd. When the several parts of the text express (not imply) a topic of doctrine, experience or duty, together with one or more of its relations, (not predicates) such as its evidence or related duties, or motives or inferences, then the nature of the topic itself should form one head of discourse and its relations the other.

John 4. 24. "God is a spirit and they that worship him ~~xx~~ should worship him in spirit and in truth" Notice —

I. The doctrine taught in the text,

II The duties flowing from it

Acts 21. 38. "Repent and be baptized every one of you". Here consider —

I The duty enjoined

II The motives or encouragements to it.

Rule 3d. If the parts of the text offer several predicates of one subject the truth or applicability of each predicate to the subject may form a head of discourse.

Text. James 3. 17. "But the wisdom that is from above is first pure, then peaceable, gentle &c"

In this text Each distinct predicate forms a head of discourse, yet as several run into each other they must be continued as one.

I. Cor. 13. 14. "Charity suffereth long, is not puffed up &c"

1 Tim, 3.16. 2 Tim 3.16. These portions of scripture are to be discussed according to this (3d) rule.

Rule 4th. When the several parts of a text contain a subject, a predicate or a copula each of which requires a seperate discussion then each of these logical parts may form a head of discourse.

Prov. 14. 32, "The righteous hath hope in death" Here we may divide as follows: I, The character of the righteous (Subject) II The nature of this death (predicate) III, Certainty on which it rests (copula). This rule however should only be applied to those truths actually requiring seperate discussion. The materials embraced in the copula in the texts under this rule embrace every thing which proves the predicate to be applicable to the subject.

Matthew 5, 6. "Blessed are they which do hunger and thirst after righteousness for they shall be filled" Consider —

I. Persons here spoken of.
II Blessedness predicated of them
III, The grounds of the certainty of their attaining it.

Psalm 112, 1, "Blessed is the man who feareth the Lord". Here the heads of discourse may be the subject, copula, and predicate.

Rule 5th Sometimes the text is complex, containing several clauses each of which embraces a subject a predicate and a copula, in which case each clause may be discussed seperately and form a head of discourse.

Mark 16. 16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned"

This text naturally divides itself in to two propositions, the one treating of the salvation of believers, the other of the condemnation of unbelievers. We may therefore adopt the following divisions. Consider

I. The character and destiny of believers
II " " " of unbelievers

Prov. 14. 32. "The wicked is driven away in his wickedness but the righteous hath hope in death." Consider ——

I. The wicked and their doom.
II. The righteous and his reward.

Prov 14. 16. "The wise man feareth and departeth from evil, but the fool rageth and is confident" Consider ——

I The cautious fear of the wise man
II The raging confidence of the fool.

Rule 6th If the text contains several parts each of which clearly implies one or several important truths facts or principles, we may make each such truth fact or principle a head of discourse.

Under this rule the heads should be stated as implications or parts of the text from which each implication flows, may be connected with it in the announcement.

Isaiah 55. 6. "Seek the Lord whilst he may be found and call upon him whilst he is near." These words imply

I That we are estranged from God, or do not seek him

II That we have a work to do — to seek the Lord.

III The time in which it is to be done is limited

Deut. 5. 29. This text implies —

I That our heart is naturally averse to seeking God,

II. Unless we do seek God it will not be well with us.

III. That the Lord earnestly desires our happiness and that of all mankind.

IV. If we are entirely lost the fault is our own.

Matthew 20. 6. "Why stand ye here all the day idle" This text implies —

I That men have a work to perform.

II That there is an appointed time in which it must be done if done at all.

III. That man has the ability by the grace of God to do it.

IV. Some reasons why it ought not to be neglected.

Rule 7th. When a doctrine or text contains several obscure or doubtful terms or phrases requiring explication enough for a seperate head, we may devote the first head of the discourse to the explication of these terms or phrases and the second to the discussion of the subject matter of the text thus ascertained. For example take

Luke 15. 17. "I Say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance".

I. Explain the language of the text.

II. Reasons why angels rejoice

(1) Because the benevolent naturally rejoice in the happiness of all penitent creatures.

(2) Because every true convert adds to the declarative glory of God.

(3) Because angels sustain a peculiar relation to the human family and are also especially mentioned in the text.

(4) Because a soul is saved from the horrors of perdition.

(5) Because the converted if faithful will eventually become the companions of angels

From this subject we derive the following inferences. First, if God and the angels rejoice at the conversion of sinners it is naturally impossible that God can have created any person for the purpose of damning them. Second, As our salvation is sufficiently important to excite the attention of angels, how earnestly ought we to seek it ourselves. Third, ministers ought to be encouraged and regard no labor as too great in saving souls. Other passages under this rule are those found in John 3. 5 Matt. 7. 3-5. Matt. 11. 12, Matt. 12. 20.

Rule 8th. If a text is peculiarly rich in importance and furnishes sufficient material for an entire sermon of any one kind of implications, that is if it contain several items of doctrine or of experience, duty, consolation, exhortation, hope, fear we may confine ourselves to the items of any one of these classes as the materials for the sermon and make each item or species of such a class a seperate head of discourse.

Thus if our text contain the destruction of Jerusalem we may select the salutary admonitions afforded by the text as the materials for our sermon and make each admonition a head of discourse. Or we may select the doctrines implied in the text and make each doctrine a head of discourse. Or if our text teach the resurrection of Christ we may discuss the hopes of the Christian inspired by this text and make each hope a head of discourse. Luke 24, 34, "The Lord is risen indeed and has appeared to Simon" On this text select the hopes inspired by the Resurrection.

(Class III) Historical sermons. (Including biographical)

Rule 1st When the text includes one individual, historical or biographical fact or event, its cause, origin or antecedents may constitute the first head; its nature and attendant circumstances the second head: and its effects or consequents or sequences the third or if the matter of the discourse consist chiefly of the reasons for the facts taught in the text each such reason or class of reasons may form a head of discourse.

Rule 2d. When the text contains an extended biographical or historical narrative it may be treated by three different methods. Viz. I. By continued analysis lectures or running commentary. II. By digested analysis III By synthesis. When a narrative is treated by continued analysis we take it up in the order of its occurrence, state the principle events embraced in it, including all the important circumstances and necessary archaeological explication attending each part of the truth in the order of its occurrence and close the whole by a series of inferences or practical instructions

Rule 3d. When a biographical narrative is to be treated by digested analysis, we find several heads of discourse derived from the subject, treated of in the narrative and in the discussion of each head, introduce the materials of the text relating to it.

These heads may be either the traits of character or the features of the subject of the narrative, or prominent facts or epochs in the historical narrative.

If several discourses are to be devoted to the same biographical or historical subject, several methods present themselves for our selection. In the first place we may divide the portion of Scripture relating to the subject into several parts, & devote one sermon to each such portion discussing it by continuous analysis or Commentary. Or secondly we may divide the portion of Scripture into several parts, derived from the subject itself and treat each part analytic-synthetically. Or thirdly you may select some abstract traits of the subject or character and devote a sermon to each. Thus in the life of Joseph one sermon might discuss his character as a ruler and draw from the whole narrative everything bearing on his qualifications as a civil ruler. In another sermon you might discuss his character as a brother or in another as a son &c. See Kallocks Sermons. Vol 1.

Rule 4th When a biographical or historical narrative is to be treated by synthesis we select the general subject as our theme and make the traits of character the heads.

Or in a different method we may select several principles or duties or lessons of instruction inculcated in his life, as a head of discourse. We may select some doctrine, duty or principle which is especially exemplified in the text and make it a theme.

Thus on the narrative of the temptations of Jesus by Satan, Matt. 4: 1-11, we may select as our theme not the entire scope of the narrative but an individual secondary lesson of instruction contained in it. Thus — The proper method of resisting temptations by Christ or, The ability of the Christian by divine aid to resist all temptations. So in preaching from the narrative of Daniels persecutions and exposure to the lions you might select as your theme — The providence of God as evinced in the persecution of Daniel or another still would be — The greater our trials the nearer our Savior.

(Class IV) Typical or Parabolic Sermons

Rule 1st If the text or theme contain a type or parable it may be treated in two ways; first it may be divided into two parts — Explication and discussion. The explication of the general figures and import of the types, circumstances, names & customs to which it alludes, and the time and circumstances of its utterance, are embraced in the first part. Under the second part or the discussion the several points of real resemblance or - - - - - - doctrine may be adduced, each part forming a subdivision

Rule 2nd. Very frequently the general explication may be adduced in the introduction and each point of resemblance, observation, instruction or doctrine will more properly form one of the general heads of the discussion and will also embrace whatever specific explanation belongs to it or the points of the subject.

Hence it is necessary to exhibit caution lest points of supposed resemblance be improperly multiplied. Nor should anything in the Old Testament be treated of as a type which is not declared to be such in the New Testament. It is an old Exegetical maxim that "parables do not run on all fours" and its truth must be acknowledged in Homiletics. The different points of successive observations each form a head and exhaust some prominent aspect of the parable. Thus on the parable of the good Samaritan our introduction may be an

explanation of the general design and circumstances of parables. The theme is "our duty to sympathize with suffering humanity.
The heads are: I. We must not regard the sufferings of our fellowmen with indifference. II. Our sympathies must not consist in our feeling only but also in active relief. III. This relief should be applied in a suitable manner. IV This relief should extend to our enemies.

(Class V). Prophetic Sermons.

Rule 1st. If the text contain a prophecy the discourse should in most cases consist of two parts: First The circumstances of the text. Second. Its fulfilment. The circumstances of the text embrace its author, time and delivery. Or in preaching from a parable you may as the theme the duty which it is supposed to inculcate and let the heads consist of the several arrarguments deduced from the parable, which prove this duty or of the several parts of this duty illustrated in this parable.
In either case the discussion of each head must be drawn from the parable, and all practical remarks, interwoven, circumstances under which it was uttered, in short any circumstances connected with the text and worthy of the text except what relates to the fulfilment. The second part embraces all the materials of every kind which shows the completion of the prophecy.

Sometimes it is proper to the parts especially in where prophecy contains a series of symbols or where a clear view ought first to be given before the completion can be understood. The parts should be stated thus

First – The circumstances of the text
Second – The proper drapery or form of the prediction
Third – Its fulfilment.

To study and to preach prophecy is evidently the duty of Christ's ministers. The Savior and his apostles often appeal to them. You should discuss only those prophecies which are already fulfilled and not make attempts to dive into the mysteries of the unknown future.

Works recommended, "Bengelius on the Apocalypse, Stilling's Sieges Geschichte der Christlichen Religion Dr J. G. Schmucker's Prophetic History of the Christian religion, Faber on Prophecies, Newton on Prophecies. Keith on the Old Testament Prophecies.

(The order of succession in which the several parts of a sermon should be placed.)

The general rule to be observed in the plan of a sermon is that the order of nature should be observed as far as possible. More particularly however, observe the following rules

Rule 1st

Preserve the order of nature with regard to time, place and number.

When the materials refer to different periods of time the past should come first; the present second and last the future. In regard to place if several are referred to all the materials referring to the same place should be placed together and if the places have any geographical connection, it should be followed. The order of succession in number should be that of nature

Rule 2nd. Place your heads in the order of nature as regards the relations of cause and effect.

Whenever some heads partake of the nature of cause and others that of effect the cause should precede and the effect follow. There are many instances in which it is important that it should be observed but in which the application is not clear. Many heads are remote causes and effects, yet if no other principle of more obvious character controls much benefit will result from the application of this rule.

Rule 3d. Any part or head of discussion which is necessary to the comprehension of others or which facilitates their comprehension should always precede them.

Rule 4th. When some of the heads partake of the character of explication, whilst others are argumentative or narrative or hortative; application should be first; narration, second; and the exhortation, motive, inference or recapitulation third.

Rule 5th

Genus should precede species in ordinary cases; therefore if there be many heads which bear the relation of genus to species the former should ordinarily precede the latter

Rule 6th. The parts should generally be placed in the order of progressive strength and clearness yet if there be a strong prejudice against the point to be established, it is well to begin with one of the strong arguments and place the weaker one in the middle.

If you begin a discourse or discussion with a feeble argument all who differ from you will rejoice at your apparent want of success and they will be confirmed in their opposition and be disposed to treat lightly those which are to succeed but after a strong argument they will listen and tremble for the result.

General remarks on the division.

First.

The divisions must not be too numerous The great multiplicity of parts in a sermon tends to confuse the mind and detracts from the interest of the main subject. This defect was strongly characteristic of the Puritans of England. Their sermons consisted of nothing more than consecutive series of sections which in some instances amounted to one hundred. This method makes a discourse a mere skeleton of dry bones and detracts greatly from its interest. Two, three, four and five general ~~discourses~~ divisions are in most cases sufficient and the subdivisions ought not to be numbered at all except in the Skeleton of the preacher that he may remember them the better, but they should not be announced in the delivery. If the text contains a number of items too numerous perhaps for heads of the discourse reflect on them and reduce them to a few classes. If the text, for example, contain many duties classify them as follows I, Duties to God II Duties to our fellow men III. Duties to ourselves.

Second:

Divisions should never be artificial but such as are usually suggested by the subject.

This makes a more favorable impression on the hearers and they are also more easily remembered and it likewise gives a more correct view of the whole subject.

Third.

Divisions may often be thrown into an interrogatory form and these heads constitute a series of questions; in which case the theme need not always be expressed but ought to be written and each question should have special reference to it.

Fourth, Divisions like the theme should be connected in precise terms. This will facilitate their recollection by the hearers and aid them in obtaining a correct view of the whole discourse. All ornament in language should be repudiated in divisions. Their language will frequently be elliptical and frequently the parts will be so stated that the verb connected with the first part will cover the other parts and need not be seperated For example take the fall of our first parents. Consider first—its cause— second, its nature— third, its consequences. Of this kind are the divisions of Bernard on "The Lord himself shall descend from heaven". I. Quis veniat? II Unde? III. Qui? IV. Quando? V Quamodo? VI. Ad Quid?

Logical designs or aims in discussing the materials of a sermon or in constituting them into a discourse.

Having in the previous lectures discussed the collection of suitable matter in any suitable text, and the division of the materials, we proceed to inquire which are the logical ends in the discussion of subjects or what purpose the preacher has in view in the construction of his discourse. Upon examination it will be found that they may be reduced to four—viz; Explication, Narration Argumentation and Hortation.

His object is either to explain something which his hearers do not understand or to narrate something of which they may be ignorant or to endeavor to impress some important fact or doctrine or to exhort his audience to the performance of some important duty.

Several of these designs may often be combined in one sermon and generally several should be used in the same discussion yet they are entirely distinct and deserve seperate treatment. Accordingly in synthetic discourses we make four — Expository, Historical, Argumentative, and Hortatory. according as one or other kind of material preponderates.

First. Those in which Explication forms the great body of the discourse.

Second. Those in which historical narration forms the great body of the discourse.

Third. Those in which argumentation, proving disputed and doubtful points, preponderates

Fourth. An address to the passions and will of the people.

To these add two species of analytical discussion viz: I. Continuous Analysis II. Digested analysis or analytico-synthetico.

De Explicatione

Concerning this subject we give the following rules.

Rule 1st.

The preacher should always have reference to his audience and what those aspects of a sermon are of which his hearers need an explanation.

This rule is of great importance because nothing is more insipid than to enter into a formal and protracted explication of something which everybody understands. Nor is it judicious before an intelligent audience to make any explanation which presupposes the knowledge of any science

Rule 2nd We should select only those things connected with the text or subject, which really admit of it, and will be useful to our hearers.

Rule 3d. The preacher should first explain the terms of the theme.

Rule 4th. Explication of the subject may consist of the following kinds.

(a) Correction of erroneous views which may prevail in regard to any subject under consideration in showing what that subject is and what it is not. Thus concerning true piety, show what is true piety and what is not true piety.

(b) Explication of a subject may consist in a statement of the different parts of which it is composed. Thus again in the discussion of true piety we d- the divisions by enumerating the several christian duties embraced in it

(c). The subject may be explained by contrasting it with its contraries. Thus the spirituality of the true God may be explained by contrasting it with the materiality of the heathen worship

(d) The subject may also be explained by contrasting it with other things analagous in their nature which are more familiar and better understood

(c) In many cases abstract views may be presented by converting them into concrete forms.

De Argumentatione

In this branch of the discussion we derive the proofs which are to be employed either from abstract reasoning, or experience or Sacred Scripture. In regard to this subject we give the following rules.

Rule 1st The speaker should first see that the point to be established is clearly and fully brought to view of the hearer.

Rule 2nd. Argumentations should never be too numerous. It is erroneous to suppose that the strength of an argument corresponds to the number of arguments adduced in its favor. Select only the best arguments and only as many as you will have time to discuss, fully.

Rule 3d. The arguments should be well arranged. The most natural order is the progressive one, of Reason, Experience and Scripture. Sometimes it may be inverted. Sometimes it is better to present the stronger first and the weaker in the middle

Rule 4th, The arguments should not be clothed in logical technicalities, though generally the substance of logic should be in them.

The source of argument

First — Abstract reasoning.

This embraces all the abstract principles of truth, which are employed in any department of reasoning. These have sometimes been supposed to have been derived from some other source ~~of~~ than that of experience But such a supposition is often erroneous. Thus — that intemperance leads to ~~exper~~ misery is regarded as a truth of experience and when we substitute a generic term and say vice is productive of misery we call it a truth of abstract reasoning. In reference to the truth of abstract reasoning we give the following rules.

Rule 1st The more general the principles of reasoning to which we appeal the more clearly will they be understood and the greater will be their influence.

Rule 2nd The general principles we should not endeavor to prove; they should be illustrated by examples

Rule 3d Never rest satisfied by the adduction of these proofs alone; the Holy Scriptures must also be drawn upon for many arguments.

Second. Experience. By proof from experience we understand the testimony of our senses self-consciousness and memory in individual cases. This testimony is derived from our own experience or that of others. On this subject we give the following rules —

Rule 1st. Arguments drawn from the hearers own experience are very conclusive and may often be appealed to with success.

Rule 2nd. In the use of his own experience the preacher should be very cautious lest he expose himself to the charge of egotism and vanity.

Rule 3d. We should adduce no instances of experience which do not apply to the case.

Rule 4th. In adducing the experience of others either from personal knowledge or hearsay or from history care must be taken only to present undoubted facts and avoid all indelicate sectarian boasting.

Rule 5th. We may refer to the probable or certain future experience of man. Thus in dissuading them from vice we may in imagination conduct them through the clues which their course of conduct will produce. Faithful description of the evil in this world and the torments to be endured in the next are appropriate here.

Third, Scripture. (1) Scripture is not only the most important source of evidence but in regard to a large class of truths it is the exclusive source. This is the case in reference to those doctrines of Systematic Theology termed "Articuli puri" i.e. those articles, the knowledge of which we have derived from Revelation exclusively. (2) When Scripture proofs are adduced, the plainest and most appropriate passages must be employed. The hearer always feels his confidence in a subject impaired when he cannot see the bearing of the passages employed to prove it. (3) When a doctrine depends on Scripture proof, then prominence of reason is only secondary. We can only use it in ascertaining the reason of the proof-passages and arranging them in such a manner as to produce the most favorable result.

Controversial sermons.

Rule 1st. Never preach against any error unless there is reason to apprehend the hearers are in danger of embracing it.

Rule 2nd. Always avoid referring to other denominations by name.

Rule 3d. Always do full justice to the cause of the enemy by stating his opinions fairly and fully. Honesty and impartiality are the first requisites in a Christian controversialist

Rule 4th. Always do full justice to the arguments of your opponents, by which they endeavor to sustain their opinions and overthrow yours.

Rule 5th. Never employ the denunciatory style nor abuse your opponents nor use the argumentum ad invidiumum.

Rule 6th. Remember that the errorists who differ with us are often very sincere and should be dealt with in love.

Rule 7th. Never undertake to preach against any error unless you are fully prepared to do full justice to your subject. Controversial sermons require special preparation.

De narratione

It is evident that the logical design of narrative is to put the hearer in possession of the facts of the case in such a way as to make the clearest deepest and most lasting conviction on his mind.

The style in narration is naturally descriptive and requires many figures of speech and rhetorical paintings. It is the descriptive part of a discourse that interests the popular audience in the highest degree. When an audience is deeply interested in any part of a discourse and peculiarly affected by it, we invariably find that part to be a description. The student should therefore study the art of description analyze and reflect on it and thus learn to present truth in an impressive manner.

Be careful constantly & conscientiously to avoid all exaggeration or the use of extravagant expressions. Young ministers often fall into this error.

Prominence should be given to the cardinal and characteristic attributes of a subject rather than present an epitome of the whole.

The connection of events should be traced and presented to the audience. Hence the importance of the ministers having a comprehensive view of the whole subject in order to make the best selection of features and paint the subject with some few strokes of the pencil

If plausible accounts of the same event are given in the Bible as in the case of the evangelists they should be digested into one narrative and be presented either in continued or detailed ~~[illegible]~~ items as the plan of discussion may require. The incidents that are omitted in the text should be supplied from other sources

Let not your narrative be abstract in form, but study to make it as concrete as possible, by doing which the historical interest will be greatly increased. Example will give much interest to narrative

Be careful to observe unity by selecting some generic view of the subject and embodying it in a theme for your own guidance, even if it be not expressed.

Present only such incidents as are appropriate to the theme.

Be careful to make a suitable improvement of your subject as well by religious reflections interspersed as by appropriate inferences at the close. Historical and biographical sermons are the most popular and if well selected and treated they are useful. But it must be admitted they are difficult of execution to many minds and not every speaker even of respectable talents has the necessary qualifications for the best descriptions.

See Hunter's Sacred Biography and Holrick's Sermons.

De Hortatione.

By hortation we mean that characteristic of an address by which we urge or stimulate our hearers to action. In order to understand the subject clearly and fully what are the several powers or features of mind which are springs of action. In Psychology to which the most extended discussion of that subject belongs, the features which first come into question are

First. The innate activity of man in his waking hours by virtue of which we are incessantly engaged in some active operations of the mind either voluntarily or involuntarily, from the moment we wake until our powers are again locked up in sleep. This principle may justly be regarded as one source of action in man although it does not show whether an action be right or wrong.

Second. The constitutional inclination of the soul
(a) The inclination to obey the fitness of things moral, intellectual and physical
(b) The inclination to promote our present and prospective happiness. These inclinations are prior to all activity and their action is uniform in all our conduct with a relative degree of preponderance which either of these principles may have acquired over the other in consequence of habitual voluntay conduct.

Third. The susceptibility of the mind to be influenced by motives of an objective character, that is by entities of subjects out of the mind. These relatives embrace everything capable of gratifying either of the two constitutional inclinations that is they embrace all our appetites and all other objects in nature as well as our recollection or anticipation of them. These three sources are formed in the structure of the mind itself and are the foundation of all activity. The second inquiry is which of the powers of the soul can we influence and which can we not?

It is evident that the innate activity of the soul cannot be well affected. It is of a difficult nature and is designed to affect only one object, compelling us to inconstant action during our waking hours. Nor can we change the general direction of our own constitutional inclination, nor would it be advisable if we could. The depravity of our nature consists not in the destruction of these inclinations but in the loss of equilibrium or equipoise which originally characterized them in the preponderance of the first over the second. But the relative strength of these inclinations is followed by our habits of voluntary mental activity and the performance of duty is action the legitimate influence of both combined. It is to this principle of mental structure that we direct our attention in connection with the susceptibility of the mind for being influenced by motives i.e. by all entities as well as recollections and anticipations of them.

By what specific process can we most effectually influence the springs of action? As the intrinsic influence of the entities consists in their tendency to gratify one of these inclinations of our minds it is evident that this process of exciting their mind to action as it consists in the presentation of these motives may naturally be divided into two general kinds as it refers to the one or to the other of these general inclinations.

I. It appeals to the first constitutional inclination. This is the mightiest and noblest active principle of our nature, though unfortunately it is not the strongest in our fallen nature. It exerts a holier and purer influence than any other, on the Christian, and as he advances in holiness his susceptibilities of influence from it will also advance. This embraces in it the following: —

(a) The discussion which may be necessary to show the requisitions of that course of conduct recommended in order to qualify the hearer for Heaven and its enjoyment. The intrinsic propriety and relation of the different duties and changes requisite for salvation come under this head. We must show the hearer that without holiness it is impossible to please God and to enjoy heaven.

(b) This also embraces the glory of God as a motive to action. It is fit and suitable that God should reign and be worshipped, and to promote his glory is to promote the highest moral fitness of things

(c). It embraces appeals to our moral feelings gratitude, benevolence, love and sympathy.

(d) The employment of the first constitutional inclination of the soul appeals to the physical fitness of things yet it is not without its use. Sometimes the voluptuous may be deterred by describing the intellectual depravity, contempt and degradation in the scale of being consequent upon his conduct; by showing him that he is ennobled by higher feelings and you may influence him by exhibiting his constant failures to attain that elevation of mind for which God has designed him.

(e) Appeals to the intellectual fitness of things are also indeed in the use and application of ~~things~~ the first constitutional inclinations of the soul as affording motives to action.

II. It appeals to the second constitutional inclination of the soul.

(a). It includes the exhibition of the connection between the course of conduct to which we exhort the hearer and the happy results flowing from it in time and eternity. This includes all the promises made in the Scriptures.

(b) We may also influence the mind by exhibiting the effects of a contrary course of conduct both here and hereafter.

(c) We may do so by representing the blessed effects of obedience to the first constitutional inclination upon the individuals own mind, the mental enjoyment derived from its peace of conscience &c.

(d) By describing the reproaches of conscience which follow a course of disobedience to the first constitutional inclination (2 Cor. 2. 8-10)

(e) Study to infuse into your style of description a high degree of life. The style of a preacher has a great deal of influence. To assist yourself in preaching in the descriptive style, make a selection of such passages as particularly move your own heart and calmly dissect and analyze them and study to imitate them. E.G. The history of the "Prodigal Son"; of Joseph; of the good Samaritan &c. Study imitation of style use figurative language, study to introduce persons speaking and throw into it a dialogue. Address yourself to your hearers frequently in the second person.

The composition of the several parts of a Sermon.

Introduction.

This like a stranger first seen will make a favorable or unfavorable impression

Design of the Introduction. This is much the same in sacred oratory as in profane. Quintilian says in his statements on oratory: Causa principii nulla est alia, quam ut auditorium quo sit nobis in ceteris partibus accom-

modationi praeparemus; id fieri tribus maxime rebus inter auctores plurimus constat si benevolum attentum faciemus."
The same may be said of all introductions to sermons. The object is either to influence the hearer in our favor so that he will hear us without prejudice, or to make him attentive. The general tone of feeling in the introduction should correspond with the rest of the sermon. The object of the speaker should be to attune the ear of his audience to his theme.

Proper materials for introductions

Appropriate matter will be found to belong to one of the following classes:—
(a) It may consist in the general principles of the text. These are stated and illustrated from collateral causes and the text introduces another exemplification of the same principles. Introductories of this kind are somewhat argumentative and in this it is necessary that care be taken that they do not become too long nor encroach upon the matters of the sermon. The general principle may be of a philosophical, doctrinal, practical, experimental or historical character. In short any general principle of any kind, appropriate to the pulpit and connected with the subject under discussion may be selected. This is one of the most interesting as well as one of the most fruitful and appropriate sources for matter for introduction and its proper use should be well understood by preachers

(b) The second species of matter is some peculiarity of time, place, phraseology, persons or other circumstances of the text which confer special interest upon it and which perhaps led to the selection of it on the occasion. These introductions are always taken from the text, context, or collateral history of the circumstances. It is necessary here not to use such a peculiarity as may be introduced into the sermon. These introductions are always explanatory in their character and are not appropriate when they are not of an explicatory character. Here you should make a skeleton first and ~~[illegible]~~ determine your subdivisions and matter to be introduced under each head and select some subject for your introduction which is not embraced in your skeleton. It is not necessary to wait with your introduction until the body of the discourse has been written. It should not be written however until the body of the sermon has been arranged.

(c) Introductions often discuss some collateral aspect of the main subject, tending to show its importance. ~~Of this kind~~. Often this kind is a denial of the effects of the opinion or non-profession of the character recommended in the text.

(d). It may also consist of a statement of opinions and practices, contrary to those recommended in the text. You announce the principal opposite opinions and say to each "this is erroneous".

(e) It may consist of a refutation of the prejudices existing against the subject and in some very rare cases embrace even a vindication of the preacher against any charges preferred against him, if such charges are of such a character as to destroy in any considerable degree the influence of the preacher upon the hearers. But this should not be done unless the preacher thinks that their feelings against him are such that he cannot do them good.

Rules for Introductions

Rule 1st. Let your introductions be of a moderate length not exceeding one tenth of the whole discourse. The length of the entire discourse will depend very much upon the nature of the subject, the particular occasion for which it was prepared as well as the condition and circumstances of the congregation. Yet ordinarily it should not be shorter than 40, nor longer than 60 minutes. For an introduction from 7 to 10, or at most 15 sentences are the extreme bounds of both sides.

Rule 2nd. There must always be a natural and evident connection between the subject and introduction and theme of the discourse.

The introduction should be interesting as to style, composition, matter, for hearers always give more attention to the introduction than to any other part, and they should have cause to be pleased with it.

Rule 3d. It should be modest in pretension and simple in style. Never attempt to explain what has always been inexplicable.

Rule 4th. Let your introduction be dignified, containing no apology for your defect or better time or attention to prepare.

It is very bad taste to preface a discourse by saying you will present a few broken hints or desultory remarks because if such be the character of your discourse the hearers will know it soon enough without being told; and if not, it will be considered an injudicious attempt to triumph over ones talents

Rule 5th, Let every part of your skeleton be finished before you select your introduction and it may then be written first in the full discourse.

The discussions in a Sermon.

The second part in a sermon is discussion or the body of the discourse. Some Homiletic writers regard the context theme and division as separate parts, but it is evident from the nature of the case that they deserve rather to be considered as the logical foundation of the whole ~~subject~~ skeleton than as distinct parts. If the context afford any peculiar interest it will afford matter for the introduction or if it be not appropriate for an introduction it may be made part of the discourse.

First. There should be a constant regard to unity of construction of the skeleton and also in the construction of the several parts.

(a) Let there be unity in the skeleton

(b) Let there be unity in the matter selected for the discussion. This should be a matter of particular attention. It is evident to a well disciplined mind that of the various kinds of matter connected with the discourse, some is more closely and clearly related to it than others. And in the preservation of unity, it should always be the object of the preacher to select the related matter which is more homogeneous to the theme and most nearly to the aspect of the subject to be discussed. A skeleton may be unique but if the matter of the subject be not appropriate the discourse will not possess unity

(C) Unity in the composition of each part of the discourse in embracing the matter in appropriate language.

(d) Unity in style and illustration. By this we do not mean when the context contains any figurative language, the figure must be constantly referred to, but only so far as is accordant with good taste.

Second. Let the body of your discourse be replete with instructive matter. This may be Biblical Historical, Theological and Biographical. The matter thus introduced must be appropriate and connected with the subject, calculated to confirm and illustrate it. Two preachers of differ ent qualifications may preach from the same text and on the same subject and yet their discourses may be very different in interest and construction. One may contain little else than common-place observations and will excite little or no interest. The other will abound in interesting and important views of the truth of the subject illustrated and improved by various matter from the various departments of Theological science. There is naturally a great difference in preaching in this respect but art makes a far greater difference than nature A man of moderate talents may by the faithful observance of good rules learn to enrich his sermon with interesting matter and thus attract a numerous audience, establish his character and extend his influence Five or ten years thus spent in faithful preparation for the pulpit will not only exert a happy influence on the intellectual habits of the minister but will furnish him with a large stock of discourses which he can use in declining years.

Fourth. Let the matter of your discourse be evangelical, practical, and direct. Matter should not be introduced merely because it is religious or theological. It must tend to illustrate the text in some of its evangelical bearings. Nor does this rule reduce the field to narrow boundaries, as is demonstrated by discourses such as Davies' & Dwight's. When we require that the matter should be practical, we do not mean that it must be on some one or other topic of practical, divine or theologia moralis. All topics of Doctrinal Theology will be appropriate, but we mean that the end of the discourse be direct, that the truth should be presented in distinct language that every hearer may feel that the truth relates to him.

The Conclusion or Improvement

The conclusion or as the Latins call it the peroration is one of the most difficult parts of a discourse and deserves our particular attention. As the attention of the hearers is somewhat exhausted by the former parts of the discourse the application is apt to appear tedious and as it is to produce the impression with which the hearer is to leave the house of God is is desirable that it be a good one. In many cases it is best not to reveal the application of the matter at the end, because the formal separation of the practical lessons from the doctrine which inculcated them, tends to render the former dry and unprofitable and the latter stiff and artificial. Many hearers do not recollect the premises from which the conclusions are drawn. It is therefore often better to make the practical in each part of the body of the discourse, urging it home on the hearers while it is yet fresh on the mind. In regard to the history of conclusions we would state the following facts ——

In the early ages of Christianity sermons consisted chiefly of exhortations, without any practical application. Nor were formal conclusions or applications introduced until after the Reformation although the length of sermons was increased and their character improved Even Luther scarcely made this a seperate part but interspersed it through the whole discourse. In the 17th century it was customary to use fourfold applications. The authority on which the author based this was 2 Tim 3.16, These were termed I. Didactic II Admonitory III Cautelary IV. Controversial. To these were added subsequently on the ground of Rom 15. 4, I. Consolatory II Didascalicus III Pardenticus IV, Explanattolicus V. Elenchticus VI. Paracletus. In more recent times to these classes (a) Recapitulary (b) Applicatory & (C) Inferential.

I, Recapitulary conclusions or those in which the preacher sums up the different principal truths of the discourse and gives as it were the marrow of the whole and are best suited to sermons of a doctrinal or practical kind and to discourses in which some prominent points have been established the general evidences of which by recapitulation prepare the mind of the hearers to receive the fact and feeling as the minister may suggest.

II. Applicatory Conclusions are those in which the preacher applies some test of hope or fear in his audience, successively applying the several truths established in his discourse in order to trouble them to decide whether such hopes or fears are appropriate to them.

III. Inferential Conclusions are those of general application. This method may be used in doctrinal, practical or experimental sermons. This is also the most appropriate method in English churches. In preparing inferential conclusions look over the whole body of your sermon & select such practical conclusions as may properly be deduced from its discussion, and from among them select a few which you may regard the most important and a brief application will form your conclusion.

Rules for the formation of Conclusions.

Rule 1st Conclusions should rarely be long Like your introduction they should be considered appendages to your discourses and although the conclusion is more important than the introduction yet at that stage of the services too much is generally worse than none at all

Rule 2nd The style of conclusion should be highly animating but not artificial. It should abound in figurative language, striking thoughts and images. The fire of the ministers zeal should burn to the highest pitch

Rule 3d. Conclusions should be clearly connected with the subject of the discourse. They should be peculiar and appropriate.

Rule 4th Conclusions should be well studied being the part that is last and particularly addressed to the hearers it is desirable that the improvement made should be a good one.

Rule 5th The conclusion should always be distinguished for solemnity. That sermon that does not produce solemn impressions is sadly deficient; especially is this the case in the conclusion. The conclusions which send the hearers away pleased with themselves, or in a light gay mood cannot be good ones. A peculiarity of Massillon's ~~solemns~~ sermons was their solemnity especially in their conclusions. So striking was it that the licentious Louis XIV. after hearing him said "Father I have heard many fine orators in my chapel and have been pleased with them; but as for you whenever I hear you I am much displeased with myself.

Rule 6th. Conclusions may be properly

and profitably clothed with some passages of Scripture or some quotation from the writings of some good man or with an ejaculatory wish for a divine blessing on the truth dispensed.

On Writing Sermons.

The practise of writing and reading sermons is of English origin. In Germany preachers never have read and never do read their sermons yet that divines in no country write more universally is evident from the immense mass of discourses which have been published in that language. Cotton Matthew dates the origin of reading sermons about the year A. D. 1550. Prior to the Reformation the priests rarely preached, and but few of them were able to preach at all. The act of casting off the Papal yoke did not at once transform the ignorant priests into intellectually qualified preachers. On the continent where the Reformation was effected by continual discussions and disputations, those engaged in them became qualified in some degree to become Protestant preachers. The Protestant princes acquired an immense superiority over their adversaries, which their theologians gained by their superior learning and hence were induced to establish additional Universities and insisted on a high standard of education for admission into the ministry. As the habit of writing sermons is confessedly essential to the proper cultivation of style its propriety and necessity must first be admitted before the discussion of this topic is disencumbered. There have been writers of some distinction who controverted the necessity of at least continual writing and advocated extemporaneous preaching Yet we know of no writer of distinguished rank who does not maintain the necessity of at least occasional writing preparations for the sacred desk. In favor of extemporaneous preaching it may be said that a natural manner and a familiar easy delivery are more readily attained by this method and it may be added the preacher may succeed in throwing more feeling into his delivery. Yet all the advantages can be as well and even better attained by an occasional extemporaneous performance, united with a general habit of writing

The evils of frequent extemporaneous are many and great. It is impossible for a mere extemporaneous preacher to maintain that variety of subject and manner which may easily be preserved by the careful writing of sermons.

Extemporaneous preachers at most degenerate either into the colloquial manner or that of boisterous exhortations and then invariably lower the dignity of their performances. The mere extemporaneous preacher moreover does injustice to his mind for he always fails to preserve those habits of regular study and mental discipline which are indispensable to his own intellectual progressive improvement through life and consequently to his highest respectability and usefulness.

The advantages of written productions and preparations are numerous and important

First:- It enables the preacher to present more correct and thorough views of the subject.

Second:- It enables him to present a greater quantity of matter by condensing it.

Third. By written preparations the preacher can present a greater variety of more interesting & useful matter. One of the most customary complaints against the minister of the Gospel is the sameness and uninteresting character of his sermons.

Fourth. It enables the preacher to judge of his own style and improve it.

Fifth. It guards the preacher against tedious repetitions and too great length in his discourses.

Extemporaneous speakers cannot always measure the time of their delivery and as a general rule they are more diffuse and tedious in their performances.

Sixth. Writing sermons affords an immense advantage in the progress of years. It secures to the preacher an ever increasing stock of preparations; and in sickness or old age its benefits are incalculable.

Directions for the habit of writing

First. Remember that the habit of writing your sermons will exert an important and lasting influence upon your character and respectability in the ministry and your usefulness in the church.

Second. Let your reading and studies have a habitual reference to this exercise. Whenever in the course of your reading you meet with a fact or an incident or a passage of any kind particularly adapted to any sermon note it down for future use.

Third. Assign a fixed time in every week & every day for this exercise. The forenoon of each day should sacredly be devoted to this purpose by the preacher and if interrupted let the lost time be made up from the after part of the day. One or two forenoons should be spent in the study of your text or subject and in the collection of materials according to the rules formerly given and according to the formation of your text.

Fourth. Determine to persevere in the habit of writing one sermon a week and renew this determination as often as you have failed to execute it.

Fifth. Beware of writing either too fast or too slow A man may write extemporaneously as well as speak in that manner and thus lose many of the contemplated advantages of writing. On the other hand an inquisitive mind is always inclined to run out on new trains of thought and investigation and thus interrupt the writing and prevent the reasonable completion of the discourse. A definite rule therefore is, after the allotted time for investigation & study has passed the mind should not be permitted to continue its excursions

Sixth. Never consider your written sermon as beyond improvement, but every time you preach a discourse examine it and endeavor to improve it either in diction or the addition of suitable thoughts, if any occur to you.

Delivery of Sermons.

The relative advantage of delivering from memory over reading are the following:—

First. The great advantage of speaking instead of writing is, that it is the way of nature and therefore as a general thing preferable. In the earliest ages of antiquity orations were never written and the practise of reading the written discourse is entirely of modern date. The progress of refinement and the cultivation of science raised the public demands of the orators of Greece and Rome and led them to study and when possible, to write their discourse but not to read them. This they would have considered contrary to all the rules of eloquence

Second, The speaker can yield himself to the full flow of his feelings, much more successfully than the mere reader of sermons,

Third. The Speaker can much more successfully retain the attention of his audience

Fourth, He can make a deeper impression upon them, and do more good if his sermons have been ably and carefully prepared.

Providence of God. — Theodicy — Predestination.

In the infancy of society ideas on this subject were necessarily imperfect on account of the ignorance of the structure of the earth, its revolutions, and benefits flowing from it. Yet on some of the attributes of God exalted conceptions had been formed. The "Ζευς δυναται απαντα" of Homer approximates closely to apostle's declaration "With God all things are possible". Some however suppose God is occasionally prevented from executing his wise and benev. purposes, by unexpected events. Some of the Greeks believe in the doctrine of Fate, to which the deity himself is subject. To this class belong Heraclitus, Parmenides, Democritus. Plato's explanation of Fate is more reasonable. The Stoics regard it as involving physical necessity, although they, inconsistently, held the freedom of the will. Epicurus imagined God to abstain from all care of the world.

The fact of the Divine Providence is admitted by all Christians. The difference of view has reference to the manner of the divine control over the universe. The earliest fathers rejected the Epicurean doctrine which refers all things to chance and also that of the Stoics who attributes everything to Fate They also rejected the astrological opin ion, that the stars produce changes on the earth. Origen however admits that the stars may contain some signs of future changes but denies them to be the causes of those changes. Whilst the Fathers believe the Prov. of God to extend even to the minutest object, they reject the idea that this Prov. usurps the exercise of human freedom. Justin Martyr maintains that if we are not free to choose good or evil we are not guilty, no matter what our conduct, and if we were destined to a certain course of conduct we could not change so often. Origen maintains that God's Prov. is consistent with our freedom. & that all things are overruled for good as far as possible. Some suppose that whilst God exercises a general supervision he has given particular parts to particular angels to exercise a special care over these parts.

The Socinians like the Peripatetics confine his Providence to the most important events & personages of the world. In general the doctrine of Prov. has been held in great purity by the great body of the church.

Theodicy. The origin of evil, its reconciliation with the goodness & power of God is one of the most difficult problems which has ever perplexed the mind of man. Various theories have hence been held at dif. times

1st The Gnostics teach that this world is the work, not of the supreme God, but of another powerful, though not omnipotent being. Matter being sinful from eternity, & the Creator of the world imperfect they could easily shew the impossibility of perfection. In this view the Manichaeans mainly coincide.

2nd: Others deny the existence of evil, especially as far as God is concerned. Basil and Augustine maintain that what is called physical evil is no evil at all, that God is wise, and as James informs us απειραστος κακων, and his wisdom can overrule all, so called evil, for good.

3d. Others ascribe causation of sin to the devil by divine permission. In the book of Wisdom II. 24 we read "Φθονον diabolou thanatos eiselthen eis ton kosmon". This opinion was also held by Cyprian & Chrysostom.

4th. It was held that physical evil was a necessary incident to the existence of virtue & that moral evil originated not from God but free will of man. This we find given in James 1. 13-18. Origen maintains ~~that~~ God cannot be the author of sin otherwise he could not punish men for committing it nor reward them for performing holy actions.

Subject of a sermon or Proposition

1 Subject is to be derived from the text -
2 The more obvious the deduction from the words of the text, the better it is
3 Compass of a subject - A limited, definite subject is preferable in most, though not all, cases, to a general extensive subject.
4. Unity of Subject - Let a certain point be chosen for treatment & then adhere to that without being led away to the consideration of subordinate topics involved in the statement of the subject -
5. Forms of propositions
Rhetorical - Faithfulness of God
Logical - God is faithful
Interrogative - What are genuine signs of piety?
6. Propositions ought to be stated in a simple, clear & brief manner. If a metaphor is found in the text the real meaning is to be ascertained & stated in literal language.

Four objects in discourse - Explanation, Confirmation, Excitation, Persuasion.

The first work in producing discourse is to obtain a clear view of the single subject to be discussed, and then of the one object to be attained by the discussion, whether to explain a theme; convince of its truth; to excite the feelings in relation to it; or to move to action upon it.

Important Theological works.
Loci. theologici by Chemnitz
Examen der Tridentischen Kirchenvers. Chemnitz
Philologia Sacra - Glassius

Men are not responsive to an introverted mind. You never notice yourselves what an absent-minded man is saying to you. And if your mind is not with the people, but hunting for something back of yourself, you might much better be saying nothing. There is nothing an audience more enjoys than being directly and forcibly addressed by a full mind, which has studied its subject, and now is pouring out its thought without hesitation and without reserve. But they recoil and slip from the grasp, the moment they see that your principal effort is to recall things not to impress things already in mind. They love to be commanded but they hate the cowardice which springs from a memory imperfect and uneasy.

Have plenty of thoughts beforehand in your mind, but let them come to your mind as they will; and if they don't come never go back for them. Dr Storr's lectures

Be careful to keep up the habit of writing, with whatever of skill, elegance & force, you can command

Schmucker 133510

NOT TO CIRCULATE

LECTURE NOTEBOOK

"LECTURES ON HOMILETICS"

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Pr Edwards on revivals

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Aaron D Fonrock

Lectures on

Homiletics

by

Rev. S. S. Schmucker, D. D.

Theol. Seminary

Gettysburg

Penna.

Young Gentlemen!

You are now about to enter upon one of the most practical, and at the same time, one of the most important studies of a Theological course. The term Homiletics is derived from the Greek, in which it signifies "a conversation". The principal term ὁμιλος signifies a crowd or multitude, hence the verb ὁμιλεω originally signified to be in company with any one, and hence, ὁμιλεα signifies intercourse or conversation. In the New Testament ὁμιλεω always signifies to converse or discourse.

Vide: Acts. 20; 11—26. et I Cor. 15; 33

Since the fourth century the Exigetic—practical discourses of a Christian minister have been termed "Homilies". This term is still used. The very nature of these studies requires, that they should be connected with frequent effort on the part of the student, and more extensiv reading, self-examination and personal exertion.— Permit me here to warn you against an error, into which young and ardent ministers are prone to fall. viz. "The opinion, that if your occasional efforts and essays at public speaking have been favorably ~~received~~ received, the necessity of more particular preparation cannot be unfrequent or great. A mistaken species of humility may also be mingled with the causes, which operate in the indispositions of some students for an attentive study of Homiletics. They are contented, to aim not at the highest standard of eloquence. But this is a mistake. It is manifestly the duty of every individual to improve the faculty, which God has given him, to the utmost of his power. Many of the wisest and best men have recorded their convictions, that long continued study and practice are essentially necessary to confer on students generally a respectable grade of excellence, either in sacred or profane eloquence. Some few men appear to rise to eminence by the dint of genius without much study. Yet it would be folly for students to select such as the most worthy models. It is deserving of notice that the most distinguished orators of Greece and Rome were among the favored number. Demosthenes transcribed the whole of Thucydides' history eight times, in order to familiarize himself with the conciseness, energy and fire of that historian style. He spoke with pebbles under his tongue, that he might overcome an impediment in his speech. He spoke on the seashore, that the roaring of the waves might prepare him for speaking amid the noise of large assemblies. He also spoke with a naked sword suspended over his shoulders, in order to correct an ungraceful motion, to which he was accustomed.— Plutarch in his life of the Prince of Roman Oratory, informs us, that Cicero, having determined to devote himself to public affairs, suffered not a day, to pass without, either declaiming himself or attending the most celebrated orators. In the prosecution of this design, he sailed to Asia to the island of Rhodes. Among the rhetoriticians of Asia he availed himself of the institutions of Zenocles of Adranyttium, Dionysius of Magnesia, Menippus of the island of Caria. At the island of Rhodes he attended and studied under the rhetorician Appolonius son of Mola, and the Philosopher Possidonius. We adduce these examples of Demosthenes and Cicero to establish the intellectual fact, that nothing short of persevering and laborious study and practice will enable any man to attain the highest degree of excellence as a speaker to which the talents confered upon him by his creator are capable of raising him. The same fact is established with equal clearness in the history of the Christian pulpit, and could be exemplified by the acknowledged experience of nearly all the most distinguished pulpit orators and successful pastors. How carefully the French orator *Fenelon* had studied this subject, his dialogues on eloquence in general, and on pulpit eloquence in particular, attest, which confessedly constituted one of the ablest works on Eloquence.—

How laborously the Science had been studied by the distinguished Massillon is demonstrated by his public discourses, which are acknowledged by all judges, to be among the most highly finished, animated and elaborate Specimens of Homiletical art.—

Dr. Mosheim, who remodled the German pulpit, and whose public discourses are justly ranked among the most highly finished Specimens of Modern eloquence was deeply versed in the Science of Homiletics, and like Fenelon before, produced a valuable system of Homiletic Science.

His work was more purely Evangelical, than that of Fenelon, and more definite in its character, and therefore better—calculated for practical purposes or use.—

Dr. Reinhard, the Prince of modern German orators made the study of Homiletics the business of his whole life. It has been truly remarked, that each of his sermons is a regularly constituted and closely logical discussion of the theme, of which he treats. Yet the peculiar age, in which he lived, and the peculiar audience, which as court preachers, he ordinarily addressed,

confered on his discourses a peculiarity, which unfits them for models of Gospel preaching in general.— — — — —
Draeseke, Rambach and Hoffacher have also given evidence of long continued attention to this subject.
Draeseke is the most distinguished orator of the last thirty years in Germany, who not only studied Homiletics most carefully in early life, but his whole life was spent in preparation for his pulpit exercises. The twenty or thirty volumes of his sermons, that have been published are the most elaborate specimens of studied eloquence, which Germany has produced. Although we cannot reccommend his sermons as worthy of general imitation, yet they prove the truth of our position Viz: "The great advantages of particular pulpit preparations, and its necessity to those, who desire to become pulpit orators.

The sermons of Rambach from their practical and devotional character are best suited for general imitation in this country. Returning to our own country, we find, the same truth illustrated in the case of the most distinguished pulpit orators, Viz: Drs. Hollock, Davies, & Dwight.—

Dr. Hollock spent years in assidious study of the principles and best models of pulpit eloquence, before he undertook a pastoral charge.

President Davies' sermons, though defective in their skeletons, we regard the best in the English language for manly vigour and thought, for pathos of feeling, for powerful exhibitions of truth, and especially for holy unction. His biographer asserts, that he was habitually diligent, and laborious in his preparations for the pulpit; that he had the advantages of Genius, no one can doubt; "but", says his biographer: "Let it not be forgotten, that he was as much distinguished for his laborious and incessant application to study, as for the facility, with which he made his attainments. He disliked to preach if he could avoid it, without careful preparation. Sometimes, when urged to preach extemporaneouly, he replied; "It is a dreadful thing to talk nonsense, in the name of the Lord." He never boasted of the ease of preparation. He is known to have declared, that every sermon of his, which he thought worthy of the name of a sermon, cost him at least four days labor and study in the preparation.—

Dr. Emmons heard a young preacher on a certain occasion, declaim one his own sermons verbatim. After the services were concluded the Dr. remained and met the young preacher, as he descended from the pulpit, and remarked: "That was a pretty good sermon". "Yes," replied the youth, "I think it was"; "How long does it take you to prepare such a sermon", inquired the Dr, "About two days"; was the answer, "So", replied the Dr., "Why it took me about two weeks to prepare it".——

But the obligation of the christian ministes to devote a large portion of his time to the department of study results from the fact, that the most important and influential duty of the sacred office is the proclamation of the offers of salvation. He is command to declare and explain the whole council of God, earnestly to contend for the doctrines once delivered to the saints, to stop the mouths of gainsayers, to persuade men, to be reconciled to God. It is evident therefore, that both the matter and the manner of his address are closely connected with the success of his mission.——

But St. Paul has settled the point of duty on this subject beyond a doubt.

He expressly enjoins on Timothy, his son in the faith, not to lay hands suddenly on any man, and urged him even after he had entered on the duties of the ministry, "to give diligence that his profiting might unto all men. The necessity and advantage of the highest order of preparation to success in the pulpit— is forcibly illustrated by the providence of God, in the history of the church. Wherever you meet with a man, whose ministrations have been blessed in a very high degree, you will find one, that has spent years of hard study in the preparation of the work, and also subsequently prosecuted with diligence his preparations for individual occasions.

Examine the private life of a Luther, an Arndt, a Spener, Francke, Baxter, Wesley, Reinhard, and you will find in each one an exemplification of our remarks, whilst on the other hand no instance can be adduced of any ignorant, half educated or indolent man, who attained the highest degree of respectability, influence and usefulness. Moreover, you should be stimulated to a careful and thorough study of this science from the fact, that the character of your pulpit performances, more than any thing else, will determine the rank which you assume among your bretheren in the ministry, and your influence and respectability in the church at large. The minister, who is know habitually to preach interesting and well prepared discourses, will be frequented by the community generally, and thus his sphere of influence will be enlarged, and he will do the work of an evangelist with success.— It has frequently been a subject of regret to the fathers of our church, that although this Seminary has sent out between two and three hundred men, few of them are very good preachers, and that when our principal stations become vacant, none can be found to fill them. Few students become as good preachers, as they might, with proper study, and the observance of good rules. Most of them with due attention might become highly respectable, influential and successful in their profession. All men are bound to qualify themselves for some usefulness.

Remember, that as the Father sent his son, he will also send you, that you are the chosen vessels of the Lord, to bear his name before the world; that you are stewards of the mysteries of God, and that it is required of them to be faithful; and if you are faithful, happy will you be in time, and unspeakably happy in Eternity.—

But if you betray the trust committed to your charge, if you sleep at the post, which you are to guard, no tongue can describe the misery, wretchedness and woe, which you shall reap.— Much may be learned by studying the best models of eloquence, and by hearing the best pulpit orators. You may by the eclectic process obtain a good idea of pulpit eloquence, taking care, however, to avoid their faults.— Be not like Amyrant, who imitated even the nasel utterance of his favourable models.

Works Recommended.

"Ecclesiastes" or "De Arte Concionandi" by Erasmus. "Reflections on Eloquence." Gausens'. "De Arte Concionandi".
Fenelon's "Dialogues on Eloquence";
Elaudi's "Essay on the composition of a sermon".
Osterwald's "Essay on the composition & delivery of a sermon".
Ammon's "Manual of Pulpit Eloquence." 1826.
Mosheim's "Directions how to preach to edification". 1791
Scott's "Theory of Eloquence with special references to the pulpit."
Porter's Homiletics.
Rephley's Sacred Rhetorick!"

On the Qualifications of a Christian Minister.

The nature of Eloquence has been a subject of much dispute, and has been frequently misapprehened. Some suppose it to be an artificial and sophistical arrangement of arguments, or a meretricious declaration of them, so as to seem to prove more than they establish, to make the worse appear the better cause. If this were true Eloquence, it could not be entitled to a place in a Theological Education, in which truth and duty are to be sought and inculcated.—

Eloquence in general aims at three objects, viz: "1st To Please". "2d. To Convince". "3d. To Persuade".

The first preponderates in panegyrics, in some inaugerals and addresses to great men. The Eloquence of the Bar is chiefly of the second class; for when secular rights and interests are to be decided, disinterested persons such as judges and jurists generally are, feel disposed to do justice.— The third is of the highest class, and aims not only to conciliate, to interest, and to convince, but also mainly to arouse to action. This eloquence is found mainly in popular assemblies, and in the pulpit.

In the former, the prejudices of a promiscuous assembly are often to be overcome, and in the latter, the natural blindness and indifference of men to things Spiritual, their prejudices against religion, and even to christians, the constant influence of that law in their members which wars against the law of their minds, are to be subdued, and obedience of the dictates of the Gospel secured.

Pulpit Eloquence may therefore be defined to be: "The art of presenting divine truth, in such a manner, as is best calculated to promote the salvation of those, who hear it". Or more especially.— "The art of presenting God's word in such a manner, as will most successfully convince the understanding, engage the feelings, and move the will of the hearers to yield obedience to its most sacred dictates".

There are many ministers of excellent character and of some usefulness, who rarely rise to third kind of eloquence, but excel in counseling and enlightening their hearers. Cicero says: "Optimus est orator qui discendo animos audientium et docet, et delectat, et permonet;" yet those, who are not naturally gifted with eloquence of passion, must be careful not to overstep the grounds of nature, and pretend to feel when they in reality do not; for nothing is more opposed to eloquence than affected feeling.

Demosthenes is said to have made his audience laugh, whenever he attempted the pathetic. The highest grade of eloquence is not essentially to do good. A man of moderate powers of oratory may do the most good. Sound argument can move the will, as well as exceeding displays of eloquence, though not so suddenly. Pulpit eloquence is an attainment, which is seldom reached in its highest gradation among men. The same remark is equally applicable to the highest grades of eloquence either at the bar, or in the pulpit assemblies. The reason in each case lies in the fact, that perfection in oratory presupposes so large a combination of such various excellencies, intellectual, moral and personal, that they rarely fall to the lot of the same individual. Yet it is important to the student of Science, to form a just opinion of all the desirable qualifications of Christian preacher, in order, that he may through life make them the object of his constant study and pursuit.

The course of study in this institution embraces all the important branches of qualification for the Sacred desk.

Yet I need not say to you, that the time devoted to them, in a two years study is far too little for anything like an adequate attainment of them.

You do not finish your studies in this short time, but merely form an acquaintance with the vast extent, and various divisions of the field of knowledge. Your whole life must to a certain extent be a life of study, that life itself will be too short, to accomplish your end; in the language of Young:

> "Were man to be coeval with the sun,
> The patriarch pupil would be learning still,
> And dying, leave his lesson half unlearned".

In order to stimulate you to your future studies, let us cast a glance at the several departments of Science, which are tributary to the ground work of the christian Teacher, and to the several qualifications requisite for him.—

These are of three kinds, Viz:
"Physical, Moral and Intellectual".

I. Physical Qualifications.

The physical qualifications in the christian minister.

First.– A sound and vigorous constitution. Under the old Testament dispensation there were express precepts, prohibiting any one, that was maimed from access to priesthood. Lev. 21:17. This was doubtless designed to typify the holiness and integrity of the moral character requisite to a faithful minister in those ages; but it is not obligatory in its literal sense, under the new Testament dispensation. It is indeed true, that some species of deformity, which would not incapacitate a man from performing the duties of a public teacher, would, nevertheless, render him highly unacceptable and unpleasant to his audience.

Quintillian says: "Vitius tanta potest esse ut deformitas nulla arte vinciatur".

Of this kind are loathsome diseases or nervous convulsions in the countenance. In Germany are, or until lately have been, some of the ancient regulations of the "Canonische Recht" or "Jure Canonice", which bared the doors of the pulpit against a man, who was maimed, even by the loss of a finger. Sound sense and reason however, demand, that the minister, if possible, should possess a sound constitution, such as will enable him to make sacrifices, and endure hardships, as a soldier of Christ. He ought to be free from defects in any important member of his body. If he has not sound lungs, he cannot long endure preaching. If he is disqualified for study by debility, he cannot sustain the dignity of the pulpit, nor endure the labors for pulpit preparations. A sound constitution is important also from the fact, that the preacher is frequently exposed to all kinds of weather. The major part of physical defect may by proper attention, be overcome. General health is of the utmost importance, and hence we shoud ever exercise the greatest possible care. It has frequently been said: "A minister is immortal; till his work is done". But this is true only, when he eats of the fruit of the tree of immortality, i.e. gives all proper attention to the laws of health.

II. "Intellectual" Qualifications.

The intellectual qualifications of a minister are various. He should possess at least a mediocrity of talent, (need not be of the most brilliant cast) and a respectable amount of education. His talent need not be of the most brilliant cast. The more judicious talent, sound judgment, a knowledge of human nature and a good memory are far more important, than the great brilliancy of intellect. Without mediocrity of talent however, a person will but prove a burden, and never rise to any degree of respectability.— It would perhaps be well, if the teachers of Colleges and

Seminaries would follow the example of Apollonius, who sent home those pupils, who possessed not the requisite intellectual qualifications. It may be laid down as a correct principle, that the same amount of learning is not necessary in all ages, nor in all ministers, within the same age.—

And yet it is equally evident, that the teacher should be better informed than the taught, in general knowledge, and especially in regard to the specific subject, which he proposes to teach.—

If he be not on the whole more intelligent, than the mass of the community, they will not, and can not, according to the laws of our mutual nature entertain much respect for him. His influence will therefore be very limited, and his usefulness much abridged. Hence it follows, that the more intelligent a minister is, the more influential and useful will he be. Still, all that is required is, that he be in advance of his hearers, on the subject, in which he is to instruct them. It bespoke a great and noble mind in the painter Apelles, that he listened to the criticism of a shoemaker on the shoe of his painting. Hence it follows, that the more intelligent an age or community is, the higher must be the standard of ministerial attainment, in order to accomplish the great ends of the office, and the more learned a minister is, provided he be proportionally pious and active, the better will he be qualified.

Cicero says: "An orator ought to be a universal scholar". —

Among the greatest intellectual qualifications, always necessary to the minister are the following:

First. A knowledge of the Sacred Scriptures in their original languages, as the minister of the Gospel professedly undertakes to expound the word of God, and not merely a human and fallible translation of it. It is evident and necessary, that he should be able, at least, to read that word in the language in which it was originally given. Still it is equally certain, that more are useful in the ministry, who can not read the original scriptures. Yet they cannot be said to explain the word of God itself, but merely the translations of it, and are thus compelled to look through the eyes of others, and the accuracy of the translations, which they used. Yet on all the fundamental doctrines of Christianity, all the authorized versions are substantially correct.

Would it not be well to introduce the custom observed by the Jewish Priests, when the people no longer understood the Hebrew language, viz: That each minister should take the original Scriptures into the pulpit, read a portion, translate it, and interpret it for himself, having no printed version about him?

_Second. A Systematic Knowledge of Theology Droctrinal — Experimental and Practical. As the principal portion of every sermon must consist of matter drawn from one or other of these departments of truth, it is evident, that they ought to claim the special attention of the candidate for the ministry. Nor should the study of them be confined to the few years of his Theological life, but they should be the daily subjects of the minister's thoughts and study. Those aspects of this science, which relate to the interests, relations and duties of the minister, as a member of domestic, civil and religious society, should be kept in view, that his reading and reflection may be directed thereunto. —

_Third. A reasonable of general litature and Science. This is important to a minister, to enable him, to enrich his discourses with allusions and illustrations, which will command the respect of the enligttend, and gain their attention to the subject of religion. The value of this collateral literature depends very much upon the intelligence of his audience, and must, at any rate, be drawn upon with a sparing hand. Experience has proved, that an intelligent audience may be instructed and interested, by a man of ordinary general knowledge, but well supplied with an adequate fund of Biblical and Theological knowledge. A young clergyman once visited Dr. Joseph Bellamy, and inquired: "What shall I do to supply myself with matter for my sermons": To which the Dr. replied: "Fill up the cask; fill up the cask, and then, if you tap it anywhere, you will get a full stream, but if you put in but little, it will but dribble, dribble, dribble, and then you must tap, tap, tap — and get but a small stream after all. —

Fourth, Good mental discipline. This is most important to the respectability and success of the christian minister. With this view, as well, as for other reasons, the study of Psycology is of great importance. A man, whose mind has been drilled in that science, cannot easily produce an illogically arranged piece of composition. —

Fifth, The habit of ready composition and agreeable delivery and manner. Ministers are frequently required to appear before the public, with but little time for preparation. They ought therefore to have acquired the habit of prompt and mental action, to enable them to meet any emergency. Their delivery Should Should be good and agreeable, for this will pave the way for the favourable reception of the truths delivered.

III „Moral" „Qualifications".

First. Genuine Piety: This is essentially to the christian preacher, as well as to the pastor, a spiritual guide and Sheperd. But piety is also necessary to him as a public Speaker. Even Cicero, though unlearned by the Gospel, said; that the moral character of the Orator exerts an immense influence on his hearers. He Says: "Quod soli ex omnibus eloquentiam, virtutem ac sapientiam, esse diverunt: Que quo major est vis, hoc est magis prohitate jungenda, summaque prudentia, quarcum virtutum expertibus, si dicenda copiam tradiderimus, non eos quidem oratores effecimus, sed furentibus, quaedam arma dederimus". —— Piety gives a holy unction to the awful messages, which he presents. It confers a deep sense of sef-conviction, which reaches the hearers' hearts, and gretly enhances the effects of his ministrations.

Nothing is more repugnant, than a cold delivery.— It is only the truly pious minister, that has any idea of the value of the soul, and therefore he alone can feel an ardent desire for their Salvation. The pious minister alone can understand the message, which he is to deliver, for the *natural man understaneth not the things of the Spirit.*

Piety in the preacher will also exert an important influence in the selection of his subjects. Biblical Theology and Archeology will furnish him with matter, and his discourses may thus be interesting to his people, but furnish little food for the soul, and tend but little to edification. He therefore, that would be first--- *Theol. Dicactos* should be more pious, than others, as he possesses more knowledge.---

Second. A Knowledge of human nature, (or of men and manners.) This is necessary in order to enable the preacher to adduce proofs adapted to all the audience and will enable him to touch all the chords of feeling & action and thus excite them to act according to his advice.——

Third. Benevolence, Enterprise and Industry. The preacher should possess untiring diligence and should pursue his studies after he leaves the consecrated walls of his "Alma Mater". He should make a selection of the most important Studies; for "Art is long, and life is short." "Ars est longa, et vita brevis." He should continue through life, first to study the Scriptures, and then other Standard works, on the principal part of Theological Science: e.g. Doctrinal, Experimental and Practical Theology, Stanard Sermons and books of a devotional character. Afterwards in hours of relaxation, he may examine periodicals & other light Theological works. "Neglect not the gift that is in thee", said St. Paul to Timothy, his son in the faith, and as I would most affectionately say to you. If you desire to become useful and successful preachers, you must be habitually industrious in your preparations for the pulpit.

Fourth. A willingness to bear the Cross.—

The Saviour has told us, "it is enough for the disciple, that he be as his teacher, and the servant, as his master."—

If the enemies of the truth opposed and persecuted the master, it is natural to expect they will do the same to his faithful servants; and ordinarily the faithful minister must expect a goodly share of mortifications and trials; in some instances from direct opposition, more frequently however, and sometimes daily, from the ingratitude, contractedness, the suspicions and slanders of some within as well as some without the church. In most instances it will be his duty to bear these things in silence, and return good for evil. Hence, Luther, who was distinguished for his knowledge of human nature, specified it as one of the necessary qualifications of a good minister. "Dasz er sich von jeder Man müsse vixeren lassen". ——

Oppurtunities of special usefulness are often attended with special opposition and trials, as we are taught by the example of the Apostle Paul. "But I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries". I Cor. XVI: 8–9.

From this it is evident, that even Paul looked for the guidance of providence, and that he tarried longest at those places, where there were special prospects of usefulness.

Selections of Suitable Subjects for the Pulpit.

When we consider the immense mass, and endless variety of Subjects discussed in the Sacred volume, and reflect how much more intimately some of them are connected with the plan of Salvation, than others, it becomes a point of considerable moment, and some difficulty to select from the abundant treasure of divine truths, such portions, as are best adapted to promote the Salvation of those, who are committed to the preacher's charge. Correct views on this point are of the utmost importance to ministerial success, and hence claim the serious attention of the candidate for the sacred desk.

Even with regard to the various branches of Theology, you have learned, that those Subjects are discussed, which have some bearing upon the plan of Salvation, revealed by God to man. Although all the topics on Theology may on some occasions be suitably introducted into the pulpit, yet a careful selection must be made with reference to the peculiarities of existing circumstances. We shall first lay down some rules of a general nature and of a universal validity, which particular circumstances ought to have, in modifying the application.—

Rule II All the most important subjects in every department of Christian Theology may on suitable occasions be proper topics for discussion in the pulpit, but only those, which can properly be termed "the most important." Therefore the prominent doctrines of the Christian religion are suitable subjects.—

(a) It would not be proper to treat of the metaphysical aspects of these doctrines. By metaphysical aspect, (a term so often used, but seldom understood) we mean those relations and aspects of any subject or doctrine, of which the perceptions of the human mind are indistinct, and the evidences of which are so remote or obscure, that when affirmed or discussed, the mind can scarcely perceive the truth or fallacy of them.

Discussions of this kind will not convert the sinner, nor edefy the saint, and therefore should rarely, if ever be introduced into the sacred desk. This is the judgment of the wisest and best ministers of our land, and few except young and undisciplined minds will feel inclined to pursue a differt course. It is said of Dr. Dwight, that he was once called upon by a young clergyman, who inquired the best method of discussing any difficult and abstracted point in mental phylosophy, on which he was preparing a sermon? The Dr. replied significantly: "I cant give you any information on that subject. I am not familiar with such topics. I learn them from young men."

(4) Not the useless speculations of the Scholastics, or unlearned topics. E. g. The peculiar character, locality ect. of the eternal world, nor the question, whether angels are local, or illocal, or whether they have bodies? ——

(5) We should not introduce into the pulpit party politics, whether State or national. But the duties of civil officers, and such general views, as all admit, but few practice, may occasionally be introduced, especially on days of fasting and prayer, thansgiving days and public celebrations. — "It is very proper to improve such occasions, provided it is done judiciously, so as not to give just cause of offence. In general, sermons on these occasions should inculcate, what may be studied, "Morality of Politics" or the moral qualifications of civil rulers. The Scriptures abound in passages inculcating the moral duties of civil rulers, and there is no reason, why ministers should not state them. Apostles and Prophets stood before kings and princes, made a Felix tremble on the throne, and a David feel the truth of the charge. "Thou art the man". Why should ministers of our own day neglect to inculcate the moral duties of civil rulers, particularly on such occasions. ——

(D) Nor should the minister introduce discussions on Agriculture into the pulpit, as one did in former times.—

(E) Nor on Medicine. In the year 1752 the Bishop of Worcester preached on inoculation, to prevent the Small-pox, and in the second part of his discourse, he discussed the symptoms and management of the fever attending the disease. Such advice may be proper for a minister to give to the people of his charge, if they have no Physician, but only at a meeting, called for that purpose during the week, in an address, but not in a Sabbath Sermon.

(F) Nor ridiculous stories, nor amusing anecdotes, as was done by some of the Christian fathers. St. Augustine violated this rule; and even Luther, his great admirer, followed him, and ridiculed the Romished Saints in a most laughable manner. Let the words of Cicero ever be remembered: "*Risus est tennisimus ingenii fructus*".

(G) But the grand doctrines of the Gospel. i.e. Those doctrines, of which we a collection in the "Popular Theology"; from which all topics of a merely speculative character should excluded, which are found in older systems of dogmatics, and even those aspects of them, which constitute natural religion should be introduced only on suitable occasions, and never form the larger part of the discourse. Their introductions as auxiliaries and proofs of revealed religion tends to confer variety and interest on the discussions of the pulpit, and their harmony with revelation makes the evidence conclusive and salutary.

Rule II The prominent topics of Christian experience and duty may properly be introduced, as subjects for discussion into the pulpit.—

These are properly embraced also in the instructions of the preacher. This is perhaps the most comprehensive and fruitful branch of Theological Truth for pulpit discourses. You are aware of the precise boundaries, which are affixed to practimental and experimental Theology, to duties as distinguished from experience. The former embraces those actions, which are to perform, and the latter those changes of heart, which the Scriptures demand. These two departments are, however nearly related to each other, and therefore the same sermon will frequently embrace both.

Among the duties or subjects of duty are

(𝔄) The Law of God, its extent, its spirituality, its justice, its sanctions, and the grounds of our obligations to obedience.—

(𝔅) The principal duties and virtues enjoined, by the law, such as love to God, and love to man, the various duties of Christian benevolence, the support of the legitimate, charitable institutions of the day, Bible Societies, Tract, Missionary, Sabbath-School, Education, and other Similar Societies, the observance of the Lord's day, and in Short of all the entire decalouge.—

(5) The principal items of Christian experience, as enumerated in the "Popular Theology", under changes wrought by the Spirit of God through the means of grace on the mind of the Sinner, in preparing him for heaven". Such are the articles, concerning the Gospel call, its incipients effects on the Sinner, conviction, penitence, repentance, Scantification. On this Subjects we would recommend the practical writings of Doddridge, Baxter, Bunion, Davies' Sermons, Arndt's True Christianity, Persto "Theologica vitiorum Practica, and many of the publications of A^{m}erican Tract Society.

Rule III Cardinal points of controversial Theology. It has not unfrequently been maintained, that the topics of "Christian Polemics" ought to be excluded from the Sacred desk, and that they Should certainly never be resorted to, unless under circumstances of a peculiar character cannot be disputed, as the example of our Saviour and Apostles evince. Math. 22:24, Acts 18:26. Ministers are earnestly charged to contend for the faith, once deliverd to the Saints.—

Paul directed Titus to ordain for the ministry only such men, as had in connection with other qualifications, also the ability by sound doctrine, both to exhort and convince and convince gainsayers. (Titus 1:9.) A large portion of Luther's Sermons are (polemical, because the peculiarity of his situation, and the nature of the great work, to which the Lord had called him, made it necessary. At present these cases are very rare, and when they do occur, special efforts should be expended in preparation. No controversy however, should be introduced into the pulpit, unless it be of special importance: Of this Class are the following:

First. The controversy with the Deists, concerning the evidences of Christianity. — On this subject the following works are recommended: "Leslie's short method with the Deists". — "Watson's reply to Paine and letters to Gibbon". — "Nelson on infidelity. The Jews' letter to Voltaire". — "Horn's Introduction". "Horn versus the Deists". —

Second, The Socinian controversy. Socinians deny the divinity of Christ. On this subject we recommend Dr. Prof. Stuart's Letters to Dr. Channing. Dr. Wood's "Letters to Unitarians." "Wardlow's discourses on the Socinian controversy". "Stuart on the Old Testament." "Stoor's Dogmatics".

Third. The controversy on Universalism On this subject we recommend "Universalism exposed and refuted" by Smith.— "Parkers discourses".— "Edward's against Canning".— also, the desertations of Rambach and Mosheim".—

Fourth. The Roman controversy. This is daily growing in importance; as the Romanists are rapidly extending their influence among us.— Vide: "Horn's Tracts Romanism".— "Brownlie's Controversies", and his, "Papacy, the enemy of civil liberty".— "Letters to Kirwin".— The last and most valuable work is; "The Protestant".— 2 vols. published in England; also, "Faber's Difficulties of Romanism".—

Fifth. The Baptist controversy. Vide: Edwards, Pond, Woods, Stuart, Kurtz and Miller.—

Sixth. Episcopacy. Coleman's "Apostolical and Primitive Church.— "Mason on Episcopacy".— "Barne's on the Apostolic Church".— "Puseyism".— "Dr. Stoor's mysteries reveald".—

Rule IV. Select aspects of Church government and Pastoral Theology.

Church government ought to be discused pretty fully, becausse the Spirituality of Church—members is influenced much by their impressions of peculiar obligations and privaleges.— Let therefore the constitution of the Christian Church, its officers, its powers of admissions, and excommunications. The question, who are members? What are their duties and privaleges &c be discussed. We have knowledge of at least one revival of religion, resulting from a series of sermons, delivered on this subject. In Pastoral Theology the following subjects may, when necessary be introduced:

(a) What kind of preaching a faithful minister ought to exhibit.

(b) What a congregation may, and what they may not expect from their Pastor.—

(c) Among the subjects of Pastoral Theology, on which the minds of hearers are beleived to incorrect, and their demands upon the minister, such as cannot be met. In preparing discourses on all these subjects much additional interest may be given by selecting themes of peculiar interest; vide: Balwin's "Themes and Texts for the pulpit".— By examining volumes of sermons many good themes may be found. Every minister should keep a place in his common-placebook for texts and themes, which he may meet with in his reading. By this means he will acquire an interesting collection of themes and texts.—

Special rules for the choice of Subjects.

It is an obvious and important fact in the history of the human mind, that the more immediately the subject of pulpit discussion is related to the subjects, which at the time occupy the attention of the congregation most generally, the greater will be the attention, with which the preacher will be heard, and the readiness, with which the statements will be received. More general and abstract statements are uninteresting, whilst particular circumstances and occasions enlist the attention, and are heard with special interest. It is therefore important, to improve passing events for interest. and usefulness. This brings your pulpit ministrations into immediate contact with the occurences of the day; besides your people will expect your judgment on all suitable subjects. The several particular circumstances, which will call your attention, are the following:

Rule I. The preacher's peculiar relation to his hearers, ought in some measure, to determine the choice of his subjects. –

(X) Introductory sermons. The entrance ~~of a minister~~ of a minister on a special charge cannot fail to be an occasion of solicitude to every pious servant of Christ. The relation so recently formed, between him and the people of his future charge, engage the attention of his people generally. The pious are anxious to hear the views of the future shepherd of their souls, and wish to ascertain, whether he will assist them in finding the way to heaven. Those of the world listen to form an opinion of a man's literary attainments, and anticipate the kind of entertainments, scientific, literary and historical, which they may expect from Sabbath to Sabbath. It is obvious, from all these circumstances and considerations, that very deliberate and peculiar preparations ought to be made for Introductory Sermons. The subjects suitable for such an occasion are the following: viz:—

"The nature of the Pastoral relation".
"The reciprocal duties of minister and people".
"The difficulties of the ministerial office".
"The minister's dependance upon God for success, and upon the coöperation and prayers of pious members".

Texts. Heb. 13; 17. II Tim. 4; 5. Eph. 3; 8. Acts 18; 9–10.
Rom. 15; 29–30. I Cor. 2; 1–5. II Cor. 4; 5.—

(E) Valedictories. These occasions are fraught with peculiar interest and excitement. When the Pastoral relation has existed even for a short time, and its duties have been discharged with any tolerable degree of fidelity, it must have been productive of attachments and associations the most endearing. The rupture of this constitutes a period of deep interest alike to pastor and the people, and an importance on parting admonitions and instructions for greater than ordinary discourses. For such occasions should prepare himself with great care. It is proper to discuss the prominant circumstances, which attended and characterized his pastoral relations, the marks of divine favor, and an admonition to prepare for a final account of these relations, at the day of judgment, or instructions, how to make that relation useful, even after it has been dissolved. ———

Rule II The peculiar state of the congregation should exert an important influence on the choice of subjects. Some preachers select their subjects, as if they desired, merely to fill up the hour, or such subjects, as will cost them little labor, not considering, whether they are adapted to the peculiar state of the hearers, or not. They seperate the duties of Pastor and Preacher, forgeting that it is their duty to awaken sinners, and edify Saints, such however is not the case of the faithful minister, for he clearly sees, that his life is too short, to justify him, in the use of subjects, foreign to the wants of the congregation. It would be well to form an ideal, of what a christian congregation ought to be, and then take up one point or topic after another, and improve them to the formation of such a congregation. He should not imitate the medical Empiric, who, ignorant of the state of his patient, administered medicines at random, but like a faithful physician, he should to acquaint himself with the actual condition and wants of his people.

If there is nothing of special interest in your congregation, and any individual case occurs, which is of interest, such as a case of affliction, or special temptatation, or special crime, or special providence, these may properly direct to the choice of a subject, having a direct bearing on them, but not being personal. The subjects selected should in general be those, which are adapted to the great mass of the congregation, particularly the church members.

First. Seasons of Contention and Strife. —

This is a difficult and responsible occasion, because the minds of the parties among the hearers are so excited, that they are prejudiced. Here the minister should incultate the duty of forbearance, forgiveness and peacemaking, and its connection with the character of the true christian, and liability of the best men to err on this subject. He must be careful to avoid partiality himself, which is a difficult task. —

Second. Times of Spiritual coldness and indifference. At such times every faithful servant of Christ will desire, that multitudes, yea, that every sinner in the charge, may be awakened and converted. i. e. He will desire a revival of religion; for a revival of religion is nothing different in kind, but only in extent from individual conversions. The selection of subjects for sermons should have an immediate reference to this end. He should preach for some time on the nature, guilt and degree of alienation from God. On the nature, extent and spirituality of the divine laws, and on the benevolence of God in nature, and especially in the gift of his Son; on the guilt of neglecting the Saviour, on the helplessness of the sinner, on the certainty of his final doom; also on profanity, licentiousness, Sabbath descecration. Ect.

Third. Seasons of revival. If it please God, to bestow special blessings upon your labors, (and this you have reason to expect, if you have by special efforts sought in the right way;) you will have, what is called a revival of religion. The nature of such a revival, the means of producing it, and the manner of conducting it, the rule for personal intercourse, with its subjects, and the dangers to be guarded against are fully discussed in Pastoral Theology. What claims our attention at this time is, the appropriate topics for the pulpit.

(a) In seasons of revival be careful to avoid all controversial themes.

(b) Avoid all abstract topics of doctrinal discussions.

(c) Be not in haste to present the consolations of the Gospel. If cases occur at an early day, which need comfort, it is better to give it in private. The great danger is, that of superficial conversion, of premature consolation, of speaking peace, before the spirit of God has released the soul from condemnation. —

(8) Let the greater part of your discourses be on Subjects, calculated to deepen and extend the work. e.g. The evidences of human depravity; the nature, odiousness, guilt and consequences of Sin; the inability of man himself, to obtain the least favor of God; the justice of God in the condemnation of the Sinner, in the voluntary rejection of Christ; the danger of the perverse Sinners, being given up to judicial blindness; the fearfulness of falling into the hands of the living God; the guilt and danger of procastination, and occasionally the plan of Salvation, through Christ, and provision of God, for repenting Sinners".

On this subject we will give the testimony of that eminent man of God, "Edwards", under whose preaching at Northampthon, during a special season of revival, more than three hundred Souls were converted in, in six months. — He Says, "I think, I have found, that no discourses have been more remarkably blessed, than those, in which God's absolute Sovereignty, in regard to the Salvation of Sinners, and the just liberty, with regard to answering the prayer and prospering the pains of the natural man, in continuing such, have been insisted on. I have never found So much fruit from any portion, as from a Sermon on Rom. 3; 19. Endeavouring to Show, that it would be right for God to cast off and forever reject the natural man".

Rule III Ecclesiastical Festivals.

On such occasions as Christmas, New Year, Good-Friday, Easter, Ascension-day, Whitsuntide, Ect. whilst we object to that host of festivals, which exists in the Romish Church, yet we would urge the importance of observing these:

_First. Appropriate sermons should be preached chiefly of an historical character, therefore more than ordinary preparation will be required.

_Second. The theme should always be some prominent aspect of the subject, in commemoration of which, the day was appointed.

_Third. Though these sermons ought to be historical, they should always be made to bear on christian practice and doctrine. Inferences doctrinal, experimental and practical should always be interwoven.—

_Fourth. These festivals ought not to be represented as of divine appointment. Yet the propriety and advantage of their observance ought to be proven from the nature of the case; and from their circumstances, that as Christianity is based upon prominent facts, in the Savior's life, it is all important, that the people be well instructed on all these subjects.

Rule IV Civil Festivals.

Such as the "Fourth of July", "Twenty Second of February", and "days of fasting, prayer and humiliation, or peace celebrations appointed by the government". Here the following rules ought to be observed:—

First. The preacher should lay out his whole strength, and make the best of an occasion, on which he has before him, some *annual* hearers. Politicians and men of the world of every grade, some of whom entertain but little regard for religion, are present, and we should embrace the opportunity, to do them all the good we can.—

Second. The principal rules for Sermons on ecclesiastical Festivals are also applicable to these discourses.—

Third. Suitable subjects for such discourses are the following:—

(A) Direct historical discussions of the event contemplated by the appointment of the day. The rules for these discussions are given on the lecture of historical Sermons.

(B) The theme may present that event, in the light or connection, with some Christian doctrine or duty, as "The Providence of God", exhibited in the "American Revolution"; or, "The goodness of God in the restoration of Peace". On the general principle, which should regulate us in religious discourses, on political occasions, we refer to our sermon on the Christian pulpit, where you will see the rules laid down, as to what *we should*, and *should not* preach on such occasions.

Rule V Funeral Occasions.

The first christians buried their dead, without their towns and cities. In the fourth century, when emperors died, Bishops began to have their remains deposited in the churches, and hence arose the custom of grave-yards in the vicinity of churches. This custom we regard as injudicious and prejudicial to the health of worshippers. In almost all the capitals of Germany, the remains of their Kings were preserved in Sarcophagi, in one end of the church. In England the dead were deposited in one part of Westminster Abbey. Funeral Sermons of a religious nature have been customary among all the most civilized nations. Christians from the beginning buried their with ceremony. Funeral Sermons are becoming of late more and more neglected, and it is probable, because the matter has been carried into extremes in many cases, and thus the labors of the minister rendered insupportable. Short discourses of 15 or 20 minutes we cannot but regard as highly useful. They may be delivered either in the church or at the residence of the deceased. In reference to funeral Sermons observe the following rules:

First. The christian minister should always remember, that he is addressing the living and not the dead. The deceased individual is not therefore ordinarily the subject of his discourse.

Second. The topic of his discourse should be one of the many doctrines or duties, the truths and importance of which, death has a tendency, in general to inculcate, and the preacher should select, that one of those doctrines or duties, which is most appropriate to the present condition of his audience, or which is most expressly taught by the peculiar circumstances of the individual, whose death has brought them together. ——

Third. Never present the deceased as an example, or praise his life, unless his claims to such a distinction is conceded by all, and even, when praise is bestowed, it should be given in the most qualified terms. ——

Fourth. Never abuse the dead:- "De mortis nil nisi bonum", is a maxim, which even the preacher in most cases should observe; yet the death of the wicked ought to be improved, by discussing the evil consequences of sin, in its various forms. Always select a subject, adapted to the circumstances of the occasion, and often to the character of the deceased, whether good or bad. But dicuss it, without making any allusion or application of it, to the dead.

The audience is ever ready, to do that for themselves, and their application should be in manner forestalled by requesting them to apply the text to the examination of their own hearts.

Rule VI On preaching in a strange pulpit.

First. If the state of the congregation be not unknown to you, select your subject, and preach according to the same principle, as if you were in your own pulpit.

Second. If unknown, do not select a curious or knotty question, as if you wished to make a display of your learning or knowledge.

On the different methods of treating a subject and of the different kinds of sermons in general.

The practice of using texts was derived from the Jewish Church, in which it was customary, especially after their return from the Babylonish captivity, first to read and explain the law, and after the days of Antiochus Epelanes also the Prophets, by selection.

Vide "Luke 4; 16-17. - Acts 13; 15-27 and 15-21. - II Cor. 3; 15-. The public reading of the Scriptures was performed in the earliest ages by the presbyters and afterwards by the deacons; sometimes also by catechists, and still later, as Cyperian informs us by persons who were appointed for that purpose, called Lectores. In some places their reading was not confined to the Scriptures, but other good books were also read, such as the "apochriphia" and biographies of the most distinguished saints, and martyrs, but the Scriptures were read in regular course.

As early as the time of Augustine, (A.D. 354–430,) particular portions of Scripture were assigned to be read on festive occasions, E.G. "Easter, the account of the resurrection; on Good Friday the history of the Passion; between Easter and Whitsuntide, the acts and revelation of St. John; and during the Passion week—Job and Jonah. In some churchers it was only to read portions of the New Testament, Such was the case at Rome for nearly four centuries. Spener, who lived in the earliest part of the eighteenth century says: "that a particular Lectionarius was appointed at an early date. Jerome has improperly been regarded as the author of this practice, but a Lectionarius had been appointed for the church at Vienna in Gaul by Claudian Maumneious, A.D. 450, and by Museus in 458, for the church at Marsailles. In the sixth century a particular, and more extended one was provided, and in the ninth century the regular reading of the Gospels was required by all preachers. Speaking of these Gospels, and that most eminent man of God, Spener, at the commencement of the last century, uses the following language: "How heartily do I wish, that we had never introduced the use of the "Pricopi Evangelici, into our churches, but had either allowed a free choice, or taken instead of the Gospels, as our chief texts, for it cannot be denied, that if to discuss the chief topics, which belong to Christianity, the prescribed portions of the Gospels afford us very little occasion to do so; but many subjects have to be forced in incidentally, yea, often dragged in, as it were, by the hair." In this country, and in England, where ministers are not confined, to any portion of Scripture, it is customary to select short texts, and often but a single verse.

This originated in part from the modern, of the Bible into verses, instead of paragraphs, as had before been the case. The use of texts, it is well known is not commanded in Scripture, nor is it necessary in every case, to employ this method. Our Saviour seldom spoke from any particular texts of the Old Testament. Some of the christian fathers, as "Theodori" did not, and "Luther" also in his right discourses against Carstadt did not use a text, although on ordinary occasions, he usually did. Texts are not absolutely necessary, yet as a general rule, the practice is certainly a good one, because as the Bible contains that Gospel, which the minister is commanded to preach to every creature, and as it is the only rule of faith, there is an evident propriety, of making a portion of it, the object of our special attention in every sermon. A well selected text moreover, which expresses the substance of the whole sermon in a few words, tends to impress the contents of the discourse more deeply upon the minds of the hearers, and such a text always gives the weight of divine authority to the instructions delivered upon it.——

It may be proper, sometimes, to deliver a series of lectures or discourses upon a whole book of the Scriptures, especially of the New Testament. These discourses may often partake of the nature of a lecture, whose character will be pointed out hereafter.

The Old Testament also abounds in valuable passages for texts, such as these, which relate to the attributes of God, Examples of providence to individuals and nations and especially the inimatable Psalms, in which every aspect and shade of experience is delineated; yet it is evident, that the books of the Old Testament are less adapted to purposes of continuous lectures in the Christian church, than those of the New Testament. Yet some of them may be selected, which, by the omission of some of the less relevant parts, will answer well the purpose. There are moreover, many entire paragraphs of an historical character in the Old Testament, admirably adapted to historical lectures, of which we have an example in the lectures of Dr. Colyier. A vast multitude ~~is~~ of the prophecies is also suited for the pulpit.

Sometimes also a series of discourses or lectures on the catechism, either on the creed, or order of Salvation.

In the Low Dutch Church of this country, the ministers are required to deliver a course of Sermons, once a year on the different topics of the catechism. The selection of a particular subject for each sermon, is the first thing, which is to be done. The choice should be made carefully, not with a wish to display the preacher's learning, or eloquence, or to indulge controversial inclinations, but to promote the spiritual welfare of souls.—

Afer suitable subjects have been chosen, the following rules may be of use to enable you to chose texts adapted these subjects.—

Rule I

The text should be adapted to the matter and subject, which the preacher wishes to discuss &c. should contain the subject by legitimat Exegesis.

It is desirable, that the general scope of the text should be the subject, contained in the sermon, no accommodation ought to be practised.

(𝔄) _By Spiritualizing_. "The best art", seys Luther, is; "Tradere scripturam simplici sensa". It is the literal sense, that affords instruction &c.— To play with allegories is dangerous in Christian life or practice, and therefore it is better to abide by the literal import of the text, otherwise we may give occasion to slanderers to scoff, as though our doctrine were of a fanciful interpretation.

(4) Nor to wrest the text by arbitrary description, from the context, to procure a suitable injunction as in the passage. "Whatsoever is not of faith is sin". Here we would suppose, that the idea conveyed is, that without justifying faith, all our acts are sinful, but on a strict examination of the context, we find, that the Apostle means, "conviction of duty, that we are convinced, it is wrong.

(5) Nor should you practice accommodation by a play of words, as in Rowland Hill's discourses on "Let him that is on the housetop, not come down". Such things are unnecessary, for the Bible, if rightly examined contains appropriate texts for every supposable case.

Rule II

The text should cearly contain the Subject discussed, and not require a learned disputation to convince the hearers, that it does contain it.—

All the advantages of having a text are lost, when the text does not contain the matter of the discourse founded on it.—

Rule III

The text should not be too long nor contain too much heterogenous matter.—

This is destructive of unity. When there is a multitude of individual texts, the minds are diverted from one to another. It diminishes the favourable impression, which the Sermon would naturally make, and produces confusion in the minds of the hearers.—

Rule IV A text ought to be very short,
unless it consists of some brief
proposition, thus found in Scripture.

In not a few published discourses the Sermon is based on an entire paragraph of Scripture, whilst the last, or some other single verse, is quoted, as the text, and in some instances only a few words. This is in most cases an error, for if the discourses partake of an analytic, Synthetic, or lecture character, the portion of Scripture, actually discussed, should be adapted to the text. Sometimes the verse will contain the substance or argument of the whole paragraph; such verses may be used as an entire text and are very good.— The practice of taking a single word or two, is an artifice, often employed by men of inferior taste, to make their audience stare, and to show them how long a sermon they can preach on a short text. A preacher in England made, "And", the head of his discourse; another, "Johovah Jira", as his text; another the partical "but".—

Rule V There should be nothing witty or laughable in the text.

Such a text would be inconsistent with the design of the holy office, unworthy of the dignity of the pulpit, and the grand object, which every faithful minister has in view. Thus, when John Solieski, king of Poland in 1683, entered the church of Vienna, after having conquered the Grand Vizier of the Turks, the preacher chose for his text these words: "There was a man sent from God, whose name was John", in allusion to the king of Poland, "who had delivered the city". Shortly after Pitt was placed at the head of the British, he visited Cambridge, whilst he had been educated. On his arrival numerous applicants for office crowded around him, paying their respects. On Sabbath a procession was formed, and Pitt was conducted to the house of worship. The audience was not a little amused to hear the preacher announce for his text, "John 6; 9": "There is a lad here, who has five barley loaves, and two little fishes, but what are they among so many"?

Rule VI When called upon to preach in a strange pulpit or place, chose some general text, unless there is something in the circumstances, under which you are invited.—

Select your text according to the general rules of the former lecture.

Classification of Texts.

The classification of texts, as well as the different modes of discussing them, are topics, on which homiletical writers have generally given us but a few, and at best, but very confused ideas, and which are really not without some difficulty. The texts of the Scriptures are so exceedingly various, and often complexed and diversified in their character, that a perfect classification of them is difficult. Yet by discriminating between the diversity of style, and that of matter, the outward from the inward substance, we may obtain some satisfactory views for the practical purposes of the preacher.—

Rule I.

In regard to their form or style of language, all texts may be divided into two classes.— Viz: Literal and Figurative.

As it will be unreasonable, to make the mere style of a text the subject matter of a sermon on it, it seems evidently improper to make a classification on the same ground. Therefore all texts ought to be classified, according to the subject matter, contained in them. Let the following rule be observed in regard to figurative texts:—

Rule:

"Ascertain, what is the subject matter, taught in the figurative language, and classify the texts by their subjects."

This rule indeed does not apply to the typical or parabolical texts, because the figurative character consists not so much in the language employed, as in the actions or incidents themselves, which are described in the literal terms. Their figure is therefore real, and not verbal, a figure of the thing, and not of the words.—

Rule II.

In regard to their subject matter, all texts may be refered to the following seven classes; Viz:—
Doctrinal, Practical, Experimental, Historical, Prophetic, Parabolic, and Typical.

It is true in the classification parabolical and typical may also be said to be figurative, and in regard to the subject contained in them, they may be brought under previous classes. Yet as remarked before their figurative character is not verbal, but real, i.e. it is not based merely on the language, but on the truths, or facts, which they convey, the case is therefore different. It is therefore so essential a part of the text, as to require particular discussion, and consequently the body of the sermon on typical and parabolical texts is usually taken up, in explaining and enforcing the meaning of their figures.—

"Doctrinal Texts.

"Of this class are all the proof passages, or "*dicta classica*", which are most frequently seen, in Systems of doctrinal Theology. But there are thousands of other passages, in the Scriptures, which are not doctrinal in themselves, though not generally so explicit, as these, which are selected, as proof texts in dogmatics.—The methods of discussion adapted to these texts are according to the models, discussed in future lectures; viz: "Explication, Argumentation, Hortation, and Sometimes Narration".—

"Practical Texts.

"These embrace all those texts, which discuss some items of Christian duty. A good selection of the most explicit may be found in "*Theologia Moralis*". Yet every minister can make selections for himself. Any text, which discusses any christian duty, belongs to this class. The commandments are preeminently of this class, and any other passage of Scripture, enjoining these precepts. Argumentation and Hortation, should most generally form the body of the discourse on such texts, although speculation is sometimes required.—

Experimental Texts.

"This class embraces all the passages, which describe the changes of the heart and feelings, which every individual must experience, in his transition, from a careless sinner, to a true christian beleiver, and finally to a sanctified state. Of this class, such as the following: "Rom. 8; 16.- and 5; 5.- Gal 5; 25.- II Cor. 5; 17.— In discussing experimental texts, argumentation is not often required, but the body of the discourse, will appropriately consist of explication, by way of definition, analysis, exemplification &c.

Historical Texts. (Including Biography.)

These texts are more or less extended, as we design the sermon to treat of the continous history of a single individual or nation, or of a single incident in that history. But this difference of design does not always decide, the length of the passage in the selection. Occasionally the description may occupy an entire chapter. E. g. "The sacrifice of Isaac by Abraham". It is profitable, alike to minister and people, to discuss consecutively the history of God's people, in the Old Testament church, taking care, to make copious and practicable improvements. See "Edwards' history of of the Redemption". "Townsend's New Testament chronologically arranged".

Sermons on historical texts must of course consist chiefly of narration, yet explication and argumentation will be occasionally required, especially when passages of difficult interpretation occur. Hortation by way of pracital improvement must not be neglected.

„Prophetical Texts"

The sacred volume affords us a large number of interesting and useful texts of this class. Caution should always be observed by the preacher, not to select such, as are very obscure, and whose actual completion is involved in some doubt. A larger portion of explication is necessary on Sermons of prophetic texts, than on others. The peculiar prophetic phraseology, its various symbols, figures &c. must be explained, and the circumstances of its completion elucidated. Narration, hortation and argumentation are also necessary parts of these discourses, which are among the most difficult homiletical compositions of the pulpit. On the explanation of the prophecies are recommended the works of "Brugel, Stilling, Faber and Schmucker. (the elder) on the Apocalypse.—

„Parabolic Texts."

The Scriptures abound in many beautiful parables, which afford matter for interesting and profitable sermons. Such Sermons are especially adapted to the capacites and feelings of popular hearers. Such texts ought to be the "Prodigal son", "The Sower", The rich man and Lazarus". Vide "Horn's Introduction, Vol 2. page 276.– H. More's Christiana Morals, Vol 1. page 108. Dr Collier on the Parables, Sects. 4–5. + look for parables in Horn's In because the arrangements have been chang.

"Typical Texts."

These require much explication, some argumentation, and especially hortation. Great diversity of opinion has prevailed on the question, as to what portion of Scripture should be considered Typical, as well, as the best method of interpreting them. We give the following rules:—

Rule I We should regard and treat no passage as Typical in the Old Testament, unless it be so represented, in the New Testament, or unless the New Testament compares its incidents to each other in facts.

On this subject different writers have run into opposite extremes. Grocius explained away a great portion of the acknowledged types of the Old Testament. Occius and his followers multiplied them to a ridiculous extreme, and hence arose the popular saying: "Grotius finds Christ nowhere in the Old Testment, and Occius finds him every where (in the New.)

Longius a German Commentator, of no mean fame, in the early part of the last century, has a dissertation on the 45 Pslam, in which he makes the music of the Old Testament a type of Christ.

Rule II

The nature and circumstances of the Type must be accurately and fully set forth.

Rule III

The points of semblance must not be unduely multiplied, even in some acknowledged Types.

Thus the New Testament represents the high priest as a Type of Christ, but does not pronounce his garments, breastplate bells, &c. Typical.

Rule IV

Practical instruction should in all cases be duduced, either in connection, with each part, as a seperate head, or in conclusion.

Invention or preliminary treatment of a text, in order to collect facts or materials for a Sermon.

One of the most important qualifications of an able, interesting and instructive preacher, is a fruitful inventive genius, which enables him to give life, body and variety to his discourses. This tends as much, as (author) any other single thing to command respect, and rivet the attention of the hearers. It is therefore of the utmost importance, that the student be instructed, how to improve his inventive powers. Invention, when philosophically examined, seems to be a superior faculty of some minds, when treating of a subject to recall a great variety of other subjects, which have some bearing, more or less remote on the one, under discussion, and which may be used for the same purposes of explication, proff or persuasion. Now as the spontaneous recollection of these subjects is always based on some relation between them and the point, under discussion, it follows, that invention is a faculty of the mind, to trace any subject spontaneously, through the various relation. If therefore we make an enumeration of the principal relations of the text to the subject, we may improve our inventive powers.

After an attentive examination of this subject, we have made an enumeration of relations, and a series of rules, which, if faithfully observed, will, at all times assist the young preacher, in finding materials for any subject or text.

Rules for preparing Sermons.

Of the following eleven rules, ten are designed to aid the preacher in original thinking, whilst the last one has reference to using the thoughts of others.

"A preliminary and general rule."

It is customary for preachers to implore the aid of the spirit in the public delivery of their sermons; but it is equally proper that they should do so in their private preparations. Schoetgen says: "Omne opus orande incipe". Like Moses, you should converse with God before you speak to your people. — It will give a doctrinal direction ~~direction~~ to all your thoughts, and confer a moral dignity, that must be felt by all your hearers.

Coine, officies, station, & situation

Rule I

Examine your text in the original languge of the Scriptures.—

All versions are often from the nature of the case imperfect, and do not represent the exact ideas of the original. Idioms in the language are sometimes of such a nature, that they cannot be exactly translated into another, without circumlocution. Some words in our language have no corresponding words in another. Sometimes translators may misapprehend the meaning of a word or phrase. It is in all cases the duty of the preacher, to present the whole truth to his hearers. On the subject of the defect of our language, vide: "Cambell's Gospels" 2d Vol. 8th dissertation. As an aid in examining the original language of scripture, consult "Gesenius Hebrew Lexicon, and Schausner's lesner's Greek Lexicon De Witte's and Stoltz's translations are among the best. Whatever items of information are furnished by this examination, should be noted on a slip of paper, for whilst examining different works and commentaries, trains of thought may be suggested, which, if not thus preserved, cannot be recalled. connection with the text—

the preceding & succeeding vers in-

Rule II Examine the context, and ascertain the scope of your text.—

The whole paragraph, of which your text is a part, should be read, and the train of reasoning clearly observed.

In this we should trust to the dictate of common sense, rather than to the commentaries. The scope thus ascertain will often throw important light upon the text.

Rule III

Examine the most important ~~parable~~ parallel passages. – All Scripture is given by inspiration of God, hence its parts must be consistent with each other. Real Parableisms are of great importance, verbal of but little. So copious is the inspired volume on all topics, suitable for sinners, that you will rarely fail to find some proof or explanatory texts. – (vide "Gaston's Collections". "Cruden's Concordanse". This is very valuable, it is both verbal and real.) "Simmon's Scripture Manual".

Rule V The circumstances of the persons spoken of. – Who were they? What their character, views occupation and situation at the time.

Rule IV Consider the circumstances of the speaker.

Ask yourself, when did he utter the text? Where? For what purpose? In what state of ? and under what other circumstances? Thus when the speaker is Christ, or one of his Apostles, the declaration derives importance from the fact. –

Rule VI The circumstances of the persons spoken to. —

What their character, views or occupation, and situation?

Rule VII Meditate on the things spoken.

The truth taught, the doctrines; the items of experience inculcated. What facts does it teach? What exhortation? What commination or promise does it contain?

Rule VIII Reflect on the truths, or things implied, or presupposed by the text?.

This rule is of extensive application, and furnishes matter of an interesting and important character.

Rule IX Trace the subject through all the other applicable relations of entities.

This is also a fruitful source, from which to draw materials for Sermons; but study and practice are necessary to use it properly.

First. Reflect upon the relative sameness, between the subject of your text, and all others, which you can call to mind.

(a) The similarity of words, which occur in your text should be compared. E. g. "Hades & Gehenna".

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ƷN̤Π̣I ΠƎΠ̣. ιονιος θανατος &c. Ct Verbal Parableisms are numberless, but it is not only those, which have a bearing on the text, that we Should notice. Vide "Schmidts Concordantia on the New Testament.

(b) Compare things taught or implied in your text with similar things.

(c) Reflect on the relations of analogy. E.g "The relation of things spiritual and temporal".

Second. Reflect on the relations of diversity.

(a) Contrast virtues with opposite vices.

(b) Commands with prohibitions.

Third. Refect on the relations of fitness, intellectual, physical and moral.

Fourth. Reflect on the relations of proximity, between the persons and things, spoken of in your text, either temporal, nemerical, local or social.

(a) The relation of the individual to the circumstances of the times.

(b) The relation of earthly parents to children.

(c) The relation of husband and wife.

Fifth. Trace the relation of causation.

(a) Fact and events to their cause.

(b) Virtues and vices to their causes, and follow them to their consequences.

(c) See whether the facts or truths of the text presuppose or imply any thing by way consequence.

Sixth. Trace the relation of agency. — Trace events to their agency of any kind.

Trac

Seventh. Trace the relation of prophecy, and its fulfilmants of types and their antetypes.

Eigth. Trace the relation of genus and Species. E.g. Trace vice and its species to genus, and vica versa. Thus in Psalm 51;19. "The sacrifice of God is a broken spirit, a broken and a contrite heart, Oh God thou wilt not despise". From this species of sacrifice ascend to the genus of sacrifice, or from the kind of sacrifice, here mentioned, to sacrifice in general, and show their divine institution, their nature and design. Vide "James 1;9. "Let the brother of low degree, rejoice in that he is exalted." From this kind of distinction in general, Dr. Blair, in preaching from Gen. 42; 21-22 rises from the compunctions of conscience, and makes conscience the theme of his discourse. He also in a sermon on Ps. 122; 6-9 rises from a desire of peace to our country to love of country in general. Concisions is in all its relation to Genus

Rule X Reflect on your own experience and acqaintance with mankind in general, and compare the subject, with what you know to be the state of your congregation.

This rule applies particularly to the duties of practical religion. There can be no better mode of discussion, than to describe it, as you learned it in your own life. This also reaches the heart of your hearers. Sometimes you can thus give descriptions so accurate and true, that the people will think, you are aiming at them, and this is important, as it is improving, both to minister and people.

Rule XI Having thus examined all the sources of information from your own experience, refer to your Theological compend, or common-place book.

Here it is supposed, you will have collected the results of your reading for many years; if you have been careful in your notations, you will find it of immense value.

Rule XII Having done all this for yourself, then examine the writings and sermons of distinguished writers on the same subject.—

For this purpose we recommend the following works:
(a) "Good Commentaries":– "Comprehensive Commentary". "Stuart's Commentary, except on the Apocalypse". "M'Knight on the Epistles". "Barnes Notes"— "Clarke's Commentary". "Bush's notes on the Old Testnt."
(b) Sermons for matter, embodying a system of divinity. "Dwight's Theology". Davie's Sermons. (deep piety and energy of character, powerful intellect

and distinguished talent for description, are characteristic of his sermons.)

Miscellaneous Sermons. – Peruse particular teatises or discourses on the subject of your text: E.g. "Witherspoon on Regeneration". "Thornton on Conversion". Doddridge's Exposition". In regard to these and other writings, we would impress upon your minds the advice of Senica:

> "Quaecunque hausimus legendo non patiamur esse ne aliena sint con cuoquamus illa alioquin in memoriam ibunt non in ingenium".

Lect 5

On the Division and Arrangement of Matters Collected.

After a sufficent supply of matter has been provided and noted on a sheet of paper, the next thing, to be attended to, is, its proper arrangement, and the adoption of a suitable plan. This should be attended to with care, as it exerts an important influence on the sermon for the conviction and conversion of sinners, and the edification of saints. Borrowing a scripture metaphor, it may be compared to a skillful general, marshalling his troops, that he may be successful in the engagement with the enemy.

Ther are from God = are subjective & objective

He arrays them in a manner, best calculated to make an impression on his foes, and to repel their attack upon him. This arrangement or division is of two kinds; viz: Analytic and Synthetic. By analytic is meant that arrangement, which is taken entirely from the text, and is based on analogies of it, and pursues the order of its parts. The analytic may be divided into two kinds; viz: Continuous and digested Analysis. Continuous analysis is frequently called lecturing by English Writers. This is a species of running commentary, similar to the ancient Homilies, and a very profitable way of sermonizing, both for the people of the charge, and for the minister himself. The following rules may be given, for constituting a discourse on the principles of continuous analysis:—

Rule I Each verse or portion of Scripture must be explained in the order, in which it occurs in the chapter, beginning with the first verse, going regularly through.

Rule II All matter, which is appropriate to be introduced into the application, may be of the following kind:—

(a) Explanation of the phraseology of the text drawn of necessity from the original.—

(b) Illustrations of the part, drawn from the rich stores of Biblical Archeology.—

(c) Apparent inconsistencies of other portions of Scripture are to be solved.—

(d) Seeming contradictions of reason, or any well established fact, are to be elucidated.—

(e) The refutation of any erroneous opinions, doctrinal, experimental or practical, which may prevail among the audience.—

Rule III 3 Practical remarks may be added to the discussion of each verse or portion of Scripture, and thus be interspersed through the whole chapter.—

Rule IV 4 Sometimes the practical remarks may be reserved, and made to constitute the second part of the discourse.—

Rule V Sometimes they may be appended, in the form of inferences, for the importance of the whole may thus be set forth.—

For this purpose we may select "St. Paul's Epistles on historical narrations. Entire books of the Scriptures should be considered, not by Chapters and verses, but by subjects. Often it is interesting and profitable to lecture on Scripture continuously, on an epistle or book. In this case the epistle or book must be logically divided, according to its contents, and each lecture contain one division. This is far preferable to the common practice of pursuing, the often unnatural division of Chapters and verses. Thus a single lecture may finish an entire chapter, whilst according to the synthetic mode, we may deliver several sermons on one verse, when the subject is so copious as to require it.

Digested Analysis

Or as it was termed by the Germans "The Analyitic Synthetic Method. In this species the general divisions are synthetic, i.e. are taken from the passages. This species of Sermonizing is especially adapted, to the parables of our Saviour, and other similar portions of Holy Writ.

The second General Division is the synthetic. The synthetic division is that, which serves both the general division and the subdivisions, not from the language of the text; but from the general subject matter, contained in it. The preacher may select as his theme, either the general aspect of the subject, discussed in the text, or any other aspect. i.e. he may take the whole subject, or only a part of it. Whatever aspect he intends to discuss, he ought to embrace it in appropriate language, and make that language of his discourse the theme.

The Theme of the Discourse.

Sometimes, when the text is short, it is in the exact form of the theme. In this case you may take the text itself as your theme. The folloing rules may serve to guide you in the formation of the theme.

Rule I The Theme should possess unity; and if possible should consist of a single sentence; and if that sentence has several branches, they must not refer to several subjects; but must be several branches of one subject, and should be comprised under the same generic relation.—

For example— the passage 1 Peter 2; 17 "Fear God, Honor the King". Theme— The duty of man to fear God, and honor the King. These two subjects are not homogeneous, and lack unity. A better theme would be— Respect for our civil rulers result from the fear of God. This would bring both branches of the text together, and confer unity on the sermon.

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not to the ground, grace

Rule II The language of the theme should be definite and perspicuous.—

As the grand design of the theme is to indicate to ourselves and to our hearers the particular subject of discussion, it ought to do so faithfully and clearly. it ought neither to be too general, or more specific, than is necessary to embrace the general matter of the sermon. Precision and perspicuity in the language of the theme, are important to inable the preacher to avoid introductory and irrelevent matter. The theme should be kept

Should the Theme be announced to the congregation?

before his eye, in the conclusion of his divisions and subdivisions. It must serve him as his square and his compass, by which to strike off all matter, which has not an immediate connection, with the subject before him. It is the instrument, by which even the stones are prepared for the building.

Rule III The language of the theme must also be sufficiently comprehensive, to embrace all the matter to be introduced into the discussion.—

All the different heads or divisions of the discourse must either be embraced in the theme, or be sufficiently abstract, to include them all. Thus if your theme be "Justification by faith", then all the heads must refer, not to justification, in general; but to the graciousness of justification. But if the theme be simply justification, then all its aspects may be considered.

Rule IV The language of the theme should be concise and dignified.—

All diffuseness and circumlocution should be avoided, and its enunciation should be distinct and dignified. The theme is to the sermon, what the head is to the body, or rather, what the caption is to the chapter. It produces a happier impression upon the auditors, and enables them the better to recollect the sermon.

Rule V The theme should not be common place in its language, but should if possible, possess some legitimate interest. —

We should select some interesting, and if possible, some new aspect of our subject, and express this in our theme. You may be greatly aided, by making a selection, from some distinguished divines. Melville, has some good themes. The German Divines are distinguished for the peculiarity and variety of their themes. (Baldwin's works recommended.) Melville

Rule VI The theme should represent the spirit of the text. There is a great variety in the spirit of different texts. Some are pathetic, as the lamentations of Christ over Jerusalem. Others are indignant, as the reproach of the Jews. Others hortatory, and others, still different. Many texts, which appear complex, or of a confused nature, acquire material interest and system, when we understand their spirit and connect their different parts with it, (i.e. their spirit) Texts, which contain several detatched branches, may thus be made to exhibit unity.

Rule VII As its logical structure, the theme may be either a logical proposition, or an abstract subject. —

(a) In this case, the subject and the predicate are in many instances expressed, and the copula is understood:– as, "Blessed are the poor in Spirit": Theme: The blessedness of the spirtually poor".

(b) Abstract subjects. It may consist of one abstract term E. g. Justification.

(c) It may consist of several abstract subjects E.g. faith, hope, E.C. —

(d) It may consist of several attributes of our subject, E. g. the nature, grounds and evidences of Justification. —

That you may more easily understand.

Rationale of the principles and rules for the division of collected matter in discourses. —

1st Princip:– Some rules as well as also the principles of synthetic divisions, are derived from the logical form and relations of the theme.

2d Princip:– Others are afforded by the nature and form of the materials presented in the text. (1st Rule forms Topical sermons, 2d. Textual.)

3d Princip:– Some divisions are derived from the relations of the subject matter to the (theme) principal powers of the human soul or to the present and future life; That is, to things temporal and things eternal — to things spiritual and things bodily. —

4th Princip:— Other rules are derived from the biographical or historical nature of the text or theme, and their discourses are termed biographical or historical discourses.

5th Princip:— Others proceed from the prophetical nature of the text or theme, and cause sermons of a prophetic character.

6th Princip:— Others arise from the typical or parabolic nature of the text or theme, and give rise to typical or parabolic discourses.

For the sake of variety at different times, a preacher should practice each of these methods, and thus avoid sameness, which Cicero tells us is the Mother of Society:

"In omnibus rebus Similitudo est Societas mater."

Variety in the structure of our discours excite the interest of the audience, and secures their attention to the discourse.

Principles of Topical Division

1st Princip:— The general theme may be divided into its several species, and each species form the head of a discourse.—

2d Princip:— A complex and compounded theme may be divided into its several component parts, and each one form a head of discourse.—

3d Princip:— An abstract theme may be contemplated in various concrete relations or references.—

4th Princip:— In a concrete theme or proposition, the Subject, the predicate and copula may each form a head of discourse if each requires discussion.—

5th Princip:— The argumentative or prolemic theme may be subdivided according to its several arguments, or classes of arguments, by which it is to be established, or, the explication of the disputed doctrine or parts may form the first general head, and the proof constitute the second, under which each argument or class of arguments will be a Subdivision.

6th Princip:— In an implicative or suggestive theme we may form a list of the several most important truths, facts or things implied or suggested by the theme and mark each one a head of discourse together with such as are clearly expressed.

Cautionary (?)

Cautelary observations for the construction of the individual parts, into which the theme has been divided.

Rul 1st The several parts of a discourse must be of equal logical gradation, quality or class, as part of one that is generic must not be classed aside of one that is specific, no subdivision must be ranged with the general division, we must not subdornite several parts which are coordinate, nor place in coordinate position points, which Logic subordinates.

Rule 2d. The several parts should exhaust the theme, unless some of them are not appropriate to the design of your discourse. The principle of logical division requires as a general rule, that all the parts embraced in the theme be presented, because the whole consists of all its parts, nevertheless exceptions must be made, because some such parts are misappropriated to the speaker's object and those only should be admited, which fall in with the plan or object of the discourse. —

Rule 3d. No part should be admited into the discourse, which falls beyond the line of comprehension of the theme, that is, which is not embraced in it, because a general head or part of the discourse, should grow out of the theme and if any thing not embraced should be desired, the theme must be enlarged so as to complete it, either positively or negatively. —

Rule 4th. Care must be taken that the several parts be really distinct and seperate from one another. If any two parts are so nearly alike as to run into each other, there will unavoidably be confusion and the Speaker will be apt to pass to and fro from one to another especially in extemporaneous preaching.

Rule 5th. The divisions must be of such a nature that they will characterize the entire part in the execution of the Sermon, and be distinctly perceptible to the hearers in the progress of delivery. Therefore if the parts are not formally announced in the delivery, there ought to be some pause and transition turn in the discourse. Again, How are you, moreover? moreover, further, &c. &c. &c. and that Sermon must be defective in the composition, in which the intelligent hearer cannot know the progress made in the discourse, without a formal annunciation of it.

Rule 6th. All correct divisions of the theme must be based on the logical attributes and relations of the subject it presents, yet as each different species of Composition differs from others, so rhetorical composition will also be distinguished by certain peculiarities, growing out of its nature and design, as prose differs from poetry, so rhetoric differs from logic, and possesses peculiarities calculated to adapt it the better to its end. This peculiarity in sermons and orations consists chiefly in figurativeness of style, in concreteness of representation, in popularity of logical arrangements, in illustrations by example &c.

Rule 7th. No one of the parts into which the theme has been divided, can properly be discussed abstractedly for itself, but in the discussion of each, reference must be had to others and their relations and their relations to each other must be presented.

Thus if my theme be "Justification by faith", I must not discuss faith in the abstract in all its beauty, but only faith in its relations to Justification. Nor may I properly discuss every attribute of Justification, but chiefly its relations to faith, as the source whence it springs. Thus the discussion in the two themes, "Justification by faith" and "Faith working by love", would be very different. In the one case those aspects of faith would be presented, which bear on Justification; in the other, those, by which it produces benevolence or love.

Topical Mode of Divisions (Class I)

As the great object in the synthetic discourse is to present and commend some important subject to the audience, it necessarily follows that a method of division is demanded, which will bring foward the prominent aspects of this subject or topic. The most perfect principle of division to attain this object is, to take this subject as your theme and let is attributes or relations constitute the heads of the discourse. This method is denominated the topical method. When a text itself is divided in such successive parts as a theme would furnish, the division of the text may be adopted, and then the method is the textual method, which logically considered is also Synthethic, as the parts afforded are necessarily the same. The chief difficulty lies in the fact, that in the one case you contemplate your theme and take any particular attributes of it, which you may desire to discuss; and in the other case, you take those divisions already contained in the text itself. Whenever a text does not contain the internal divisions, which the theme would suggest or not enough of them to exhaust the subject sufficiently, that text is not adapted for a textual sermon, but should be treated topically.

The *topical* method is preferable to the *textual* in the following cases:—

Case 1st:- When the materials of the text are so various and heterogeneous as to be det~~erminal~~rimental to the unity of the discourse.

Case 2d:- The topical method is the better when the text contains one or more ideas or clauses, which we do not desire to discuss.

Case 3d:- It is the better when we wish to discuss some specific or collateral or miscellaneous view of the subject, not directly or clearly set forth in the text.

Rules for Topical Division

Rule 1st. When the theme expresses (not implies) one individual isolated topic of discussion, experience or duty, or one seperate fact of any nature except biographical or historical, we may select the most important attributes, characteristics or circumstances of this subject or topic, whether any of them are contained in the text or not, make each such attribute, characteristic or circumstance, a head of discourse.

Thus on the text Rom. 5:1 "Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ", we may select as our theme the single subordinate term "Justification", and take the cardinal aspects of the whole subject as the head of our discourse; as:- 1st. The Nature, + 2d. The Grounds, 3d. The evidences.

Under this rule, as also under others, which will follow, the several heads of discourse may be stated in different ways: 1st. They may be stated substantively, as just announced, or 2d: They may be stated interrogatively, each head be a question, or 3d: They may be stated indicatively, in a series of propositions, or 4th: They may be stated by a series of antithetic propositions.

The above skeleton, announced substantively may be stated interrogatively:

I What is the nature of justification? II What is its grounds? III What are its evidences? or, we may state the same division indicatively:
I We shall discuss the nature of justification. II We shall investigate the grounds on which it rests. and III present some of its evidences. Or if our text be 2 Thes. 3:5 "And the Lord direct your hearts into the love of God".
We may select as our theme, 'The topic or doctrine, "Love to God", and make the following list of characteristics and attributes of that Love:
I Love to God, in order to be genuine must be supreme: II uniform: III purified: IV active: or the words of Paul, 2 Cor. 5:10 "We must all appear before the judgment seat of Christ".
We may select as theme — The judgment:
I The time: II The circumstances: III The results.
Sometimes the theme and more frequently the heads of discourse are presented in the form of rhyme especially by some german preachers; in some cases paronomasia is connected with rhyme. Of antithesis and rhyme, we present the following example from Dr. Rautenberg. His theme is the "Wunder und Zeichen folgen dem Glauben an Christum.

On the text 2 Tim. 1:5. "When I call to remembrance the unfeigned faith that is in thee." We may select the one Idea "Unfeigned Faith" as our theme, and let a selection of its characteristics form the heads of discourse. Theme "Unfeigned Faith": I It is produced by the Spirit of God through the truth: II It flows from proper motives: III It involves a correct view of Christ and his office: IV It is humble and makes no undue profession: V It is productive of good fruits: VI It confers the form of reality on the objects of the invisible world. On the same text we might take the following theme: "The contrast between a spurious and unfeigned faith".

Rule 2d. If the theme affirm a predicate of some generic subject or of several specific ones, the truth in applicability of the predicate to the several species of that subject may form the heads of discourse.

On Proverbs 13:15. "The way of the 'Transgressor' is hard". Here we have the generic subject 'Transgressor': Our first object must be to make a list of specific transgressors, as will be suitable to our expected audience. Each of these species will form a head of discourse, and the discussion in each head will assist in proving the applicability

of the predicate to the appropriate subject. Thus we prove the truth of our theme (I) In the case of the Drunkard: (II) Licenteous: Of the Infidel: (III) Of the Sabbath breaker.
Or the text Isaiah 48:22. "There is no peace to the wicked says my Lord". We may take as our theme, "The wicked can have no peace". Then make a selection of the wicked, viz: (I) Sabbath breaker: (II) Infidel: (III) The profane: (IV) The hypocrite, and proceed as before Stated.

Rule 3d. If the theme affirm a generic predicate of one subject, then the applicability of the several species embraced in the generic predicate to the subject, may form the heads of discourse. On Psalm 144:15 "Happy is that people, whose God is the Lord". Theme: 'Happiness of God's people', and our heads would consist in a series of blessings and privaleges, belonging to the people that serve God. On this text for example Bishop Burnett forms the following skeleton; applies the words to the British Nation and drawing his divisions from the context, which procedure our rule would not require. His theme should have been 'Great Britain a happy people. His heads are the following: (I) Happy as being secure against foreign invasion: (II) In the security of liberty and property: (III) In being secure from banishment IV. In having no complaining in our streets as to perversions of justice or violation of the right of conscience: (V.) In having the Christian Religion in its primitive purity. (where God is the Law.)

Rule 4th. If the theme affirm one predicate of one subject and neither the predicate nor the subject requires much explication or discussion, then the several arguments or classes of arguments, proving the copula, may furnish the consequent~~ive~~ to form the heads of discourse.

Whatever discussion the subject or predicate require in their cases, may be introduced after the annunciation of the heads, or in connection with any one of the heads of arguments as may be most natural. Thus on Rom. 6:23. "The wages of sin is death". Our Theme and divisions may be — Theme. "Death is the wages of Sin". The truth of our position is evident, I From the character of God: II From the express declaration of Scripture: III From the nature of the demands of a moral government: IV From the experience of mankind in this life, and their forebodings for the future. —

On John 3:16. "And God so loved the world that He gave his only begotten Son, that whosoever beleiveth on Him, should not perish but have everlasting life". Here we may select the following theme: "The amazing display of divine love in the redemption", is evident I From the express scripture declarations: II From the glory which the Saviour voluntarily abandons: III From the price which redemption costs man: IV From the undeserving character of the person redemed: V From the gracious facility of the conditions of pardon: VI From the magnitude of the suffering presented and the joys confered. On Luke 24:34. "The Lord is risen indeed". Theme. "The certainty of the Saviour's resurrection", and each argument or class of arguments should be a head of discussion. Or on Prov. 14:34. "Righteousness exaltheth a nation: but sin is a reproach to any people". Theme. "Religion the true source of national Glory". This truth is evident because, Religion promotes I the physical: II the intellectual: III the social: IV the political prosperity of a nation. On this too might be treated by a subsequent rule and be divided into two parts I Explain the nature of the Religion here refered to: II Show its tendency to elevate the character and destiny of a nation.— On Job 7:~~10~~16. "I would not live always". Theme. "Reasons why the Christian does not desire to live always", and each reason would form a head of discourse. On Psalm 7:11. "God is angry with the wicked every day", might also be treated by this rule successively.

Rule 8th. If the theme affirm a general truth or doctrine or ~~[illegible]~~ virtue or duty in the abstract, which is applicable to various subjects or cases, but does not mention any, a selection of subjects or cases or relations or situations in life, may be made in which the truth of the text is verified, and each such subject or instance form a head of discourse.

Thus Mathew 19:6 "What therefore God hath joined together, let no man put asunder". The explication shows the primary reference to be to the matrimonial relation, yet the principle has an extensive application to the divine appointments.

Them. "What God unites man may not sever."

I This is exemplified in the union of the Law and Gospel: II Of works and grace: III Of the dependence of man on God, and his own free and moral agency: IV Of the graciousness of the future rewards of the righteous, with the fact that they are to be rewarded according to this work.

Pslam 30:5. "Weeping may continue for a night, but joy cometh in the morning". Theme. "Christian sorrow temporary". I In temporal adversity: II In providential dispensations: III In personal religious experience, or instances of exemplification may be stated differently:

Our theme is exemplified first: I In individual religious experience: II In the history of nations, as civil communities: III In the history of the Church of Christ. Or on the words of Paul, "Let your moderation be known unto all men". You may make the following theme and divisions: "Moderation in all things, a christian duty": I Be moderate in the enjoyment of all the lawful pleasures of life: II Be moderate in your desires for wealth and possessions: III In grief and adversity: IV In your rejoicing in prosperity.

Titus 2: 6. "Likewise exhort young to be sober minded". I Thes: 5:17 "Pray without ceasing". Theme. Duty of constant prayer. I Pray in secret: II In the social meeting: III In the house of God: IV Pray mentally, at all times and places.

+ Rule 6th. If the theme contain a generic precept, such as one of the commandments of the Decalouge, the sveral species of the generic theme may be discussed seperately, ~~and~~ each one here forming a distinct head and including in it, explications and argumentations of such heads, or the explication of all the species may together form the first general head and the grounds of the obligation constitute the second.

Exodus 20: 8 "Remember the Sabbath-day, to keep it holy". Theme. "Duty of observing the christian Sabbath".

I Explain and prove that must avoid all secular and bodily labor on that day: II Abstain or Show our obligation to abstain from all secular intellectual labor or pursuits: III Prove that we must attend the public duties of religion: IV That we must attend the private duties of devotion. Or by the second method, the text may be treated thus: Theme. Obligation to observe the Sabbath: I Explain the import of the precept: II The ground of the obligation: Exodus 20:13. "Thou shalt not kill". Theme. The criminality of all wanton distinction of human life. I The different ways in which life is wantonly destroyed, of unlawful wars, aggressive wars, offensive wars; II In duels: III By the indulgence of destructive vices of intemperance, by licentiousness, by reckless exposure to the weather, by overtasking undertaking the energies either of mind or body even in a good cause: IV The grounds of obligation to avoid this crime.

Exodus 20: 8—11 "Remember the Sabbath-day, to keep it holy". Theme "Duty of observing the Christian Sabbath": I Duty enjoined, which is the Christian Sabbath: II How should we sanctify it— by abstaining from Sabbath desecration—secular work— bodily or mentally—secular amusements &c. but positively by religious services— by private devotion— by family devotion and public devotion.

II Reasons or grounds for observing it: I God has expressly commanded: II Its observence promotes our temporal welfare, physically, intellectually and and socially: III Its observance is essential to our spiritual interests in time and eternity.

Rule 7th: Sometimes when the subject materials of the theme bear important and distinctive relations to the different powers of the human mind, or to the present and future world, that is, to things temporal and to things spiritual or eternal; we may make these relations of the subject, the materials of the discourse, as well as the ground of the divisions, assigning each relation to one head of discourse. Thus if our subject be the "The Destruction of Jerusalem", or some text on the resurection of Christ, we may inquire into the influence which this subject should exert. I On our Faith: II On our Experience: III On our practice or conduct: IV On our hopes. Under each of these heads you may select the several lessons of instruction as subdivisions.

John 20:28 "My Lord and my God". Theme. "The Exclamation of Thomas". Consider it as the expression I Of Faith: II Of Affection: III Adoration: IV Submission

Luke 24:34 "The Lord is risen indeed".

Theme. The Exclamation of Cleophas concerning the risen Lord. I Language of surprise: II Language of confidence: III Language of joyful hope.

"It is appointed for all men once to die". Theme. "Death, the universal Lot." We may inquire what lessons of instruction these words afford: I For our conduct in this life: II For our expectations in the life to come; or, we may inquire what our theme teaches: IV In regard to things Spiritual.

The textual Method of Division. (Class II)

When the text possesses unity of subject and is itself synthetically divided into suitable parts, which will exhaust the subject at least in those aspects, which we desire to present, then the division of the text may be adopted in the Sermon. The division thus becomes a textual one, which possesses this advantage over the topical method, that the divine authority of the text, is not merely assumed as a foundation of the discourse as a whole, but also attends every successive part and favorably impresses the popular mind. The passages of Holy Writ adapted to textual discourses migh be of two classes; Viz:

Those texts, the several parts which express two or more seperate or at least distinct subjects, either substantive or adjective, and those passages, the parts of which imply several topics, truths or propositions, which together would form a good discourse; but for the sake of reference we shall arrange all the rules for topical and textual divisions in successive series:—

Rules for Textual divisions.

Rule 8 1st. When the several parts of the text express (not imply) several distinct and unconnected topics of doctrine, experience duty or of any other kind, except biographical or historical, each such topic may be made a head of discourse—

Thus 1 Cor. 13:13. "And now abideth faith, hope, charity, but the greatest of these three is charity"! Here each topic forms a head of discourse.

Thus 1 Cor. (~~13:16.~~) 16:13. "Watch ye, stand fast in the faith, quit you like men". Here we have several distinct parts of duty and each such part or topic should be a head of discourse.

Rule 9 2d. When the several parts of the text express (not imply) a topic of doctrine, experience or duty, together with one or more of its relations, (not predicates) such as its evidence or related duties or motives or inferences, then the nature of the topic itself should form one head of discourse and its relations the other. John 4:24. "God is a Spirit, and they that worship Him, should worship Him in Spirit and in truth". I Division. The doctrine taught in the text. II The duties which flow from it.

Acts $\overset{2}{\cancel{4}}$:38. "Repent and be baptized every one of you &c." Consider I The duty enjoined. II The motives or encouragements to receive it.—

Rule ^{10}3d. If the parts of the text offer several specific predicates of one subject, the truth or applicability of each predicate to the subject, may form a head of discourse.
James 3:17. "But the wisdom is (first) from above is first pure, then peaceable, gentle &c. Each distinct predicate forms a head of discourse, yet as several run into each other, they must be continued in one. Thus 1 Cor. 13:4 "Charity suffereth long, is not puffed up" &c. 1 Tim. 3:16. "Great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, ~~Sen~~ Seen of angels, preached unto the Gentiles, received in glory." 2 Tim. 3:16. The Scripture is given by inspiration &c.

Rule ^{11}4th. When the several parts of a text contain a subject, a predicate or a copula and each of which requires a seperate discussion, then each of these logical parts may form a head of discourse.
Prov. 14:32. "The righteous hath hope in death". Here we may divide as follows: I. The character of the righteous: (subject) II The nature of this death: (predicate) III Certainty on which it rests: (copula) This rule however should only be applied to those truths actually requiring seperate discussion.

The materials embraced in the copula in these texts, under this rule, embrace every thing, which proves the predicate to be applicable to the subject. Mathew 5:6. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." We may divide as follows; I Reasons+ here spoken of: II Blessedness predicted of them: III The grounds of a certainty of their attaining it: Pslam 112:1 "Blessed is the man, who feareth the Lord": Here we may make it the subject, the predicate and copula.

Rule $\overset{12}{5}$th *Sometimes the text is complex, containing several clauses, each of which embraces a subject, a predicate and copula, in which case each clause may be discussed seperately, and form a head of discourse.*

Thus on Mark 16:16 "He that beleiveth and is baptilzed, shall be saved, but he that beleiveth not, shall be damned". We find this text dividing itself naturally into two propositions, the *one*, treating of the salvation of the beleiver, the *other*, the condemnation of unbeleivers. We may therefore adopt the following divisions: — I The character and destiny of beleivers: II The character and destiny of unbeleivers; Prov. 14:32. "The wicked is driven away in his wickedness, but the righteous hath hope in death."

+ Should read *persons* instead of *reasons*

I The wicked and their doom: II The righteous and his reward". Prov. 14:16 "The wise man feareth and departeth from evil, but the fool rageth and is confident". I The cauteous fear of the wise is to be considered: II The raging confidence of the fool.

Rule 13 6th If the text implies consists contains several parts, each of which clearly implies one or several important truths, facts or pinciples, we may make each such truth, fact or principle, a head of discourse. Under this rule the heads should be stated as implications or parts of the text, from which each implication flows, may be connected with it in the announcement. Thus Isaiah 55:6 "Seek the Lord, whilst he may be found"; and call upon him while he is near". These words imply first:—

I That we are estranged from God or we do not seek him:

II That we have a work to perform, we are to seek the Lord:

II The time in which it is to be done is limited: Deut. 5:29. This text implies first:— I That our heart is naturally averse to seeking God: II Unless we do seek God, it will not be well unto us: III That the Lord earnestly desires our happiness, and that of all mankind: IV If we are entirely lost, the fault is our own.

Or on Mathew 20:6. "Why stand ye here all the day idle". This text implies first:—

I That men have a work to perform:
II That there is an appointed time, in which it must be done, if done at all:
III That man has the ability by the grace of God to do it:
IV Some reasons why it ought not to be neglected:— " —"

Rule 4th When a doctrinal or other text contains several obscure or doubtful terms or phrases requiring explication enough for a seperate head, we may devide divide the first head of the discourse to the explication of these terms or phrases and the second to the discussion of the subject matter of the text thus ascertained.—

For example of the text:—
Luke 15:7. "I say unto you, that likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons; which need no repentance". Here we may adopt the following heads:—

I Explain the Language of the Text:
II Reasons why angels rejoice:
(1) Because benevolent naturally rejoice in the happiness of all penitent creatures:
(2) Because every true convert adds to the declarative glory of God:

(3) Because angels sustain sustain a peculiar relation to the human family, and are also especially mentioned in the text:

(4) Because a soul is saved from the horrors of perdition:

(5) Because the converted if faithful, will eventually be the companion of angels:

From this subject we devise the following inferences: —— ....

I God and the angels rejoice at the conversion of sinners, it is naturally impossible that God can have created any person for the purpose of damning them.

II As our salvation is sufficiently important to excite the attention of angels, how earnestly ought we to seek it ourselves.

III Ministers should be encouraged and regard no labor as too great in saving souls.

Other passages:
John 3:5. Rom 2:26 Math. 11:12.
Math. 7:3-5. Math. 19:20.

Explanation of the term II. Duties taught.

Rule ^{15} 8th If a text is peculiarly rich in implications and furnishes sufficient material for an entire sermon of any one kind of implications, that is, if it contain several items of doctrine or several items of experience, or of duty or of consolations, or of exhortations, or of hopes, or of fears, we may confine ourselves to the items of any one of these classes, as the materials for the sermon and make each item or species of such a class a seperate head of discourse.

Thus if our text contain the destruction of Jerusalem, we may select the salutary admonitions afforded by the text as the materials for our sermon, and make each admonition a head of discourse. Or we may select the doctrines implied in the text, and make each doctrine a head of discourse &c. Or if our text teach the resurrection of Christ, we may discuss the hopes of the Christian, inspired by this text, and make each hope a head of discourse. Luke 24:34. "The Lord is risen indeed and has appeared to Simon". On this text we may select the hopes inspired by the Resurrection.

(Class III) Historical Sermons. (Including biographical.)

Rule 16 1st. When the text contains one individual historical, biographical fact or event, its causes, origin or antecedents may constitute the first head: its nature and attendant circumstances the second head: and its effects or consequents or sequences the third, or if the matter of the discourse is to consist chiefly of the reasons for the facts taught in the text, each such reason or class of reasons may form a head of discourse.

Rule 17 2d. When the text contain an extended biographical or historical narrative, it may be treated by three different methods, viz:- I By continued analysis or lectures or running commentary; II By digested analysis; or III By Synthesis. When a narrative is treated by continued analysis, we take it up in the order of its occurrence, state the principle events embraced in it, including all the important circumstances and necessary archeological explication, attending each part of the truth in the order of its occurrence, and close the whole by a series of inferences or practical instructions.

Rule 18 3d. When a biographical narrative is to be treated by digested analysis, that is analetico-Synthetico, we find several heads of discourse derived from the subject, treated of in the narrative and in the discussion of each head, introduce the matter materials of the text relating to it.

These heads may be either traits of character or features of the subject of the narrative, or prominent facts, or epochs in the historical narrative + If several discourses are to be devoted to the same biographical or historical subject, several methods present themselves for our selection. In the first place we may divide the portion of Scripture relating to the subject into several parts, or devote one sermon to each such portion discussing it by continous analysis or Commentary.

Or seconly, we may divide the portion of Scripture into several parts, derived from the subject itself, and treat each such part analytic or synthetically. Or thirdly, you may select some abstract traits of the subject or character and devote a sermon to each. Thus on the Life of Joseph, one sermon might discuss his character as a ruler, and draw from the whole narrative everything bearing on his qualifications as a civil ruler. In another sermon you might discuss his character as a brother, or in another as a son, his filial piety, and another his excellencies as a . We refer you to Kallock's Sermons. Vol. 1. Page 165

Rule 19th: When a biographical or historical narrative is to be treated by Synthesis, we select the general Subject of the biography as our theme, and make a selection of his traits of character the heads.

Or in a different method, we may select several principles or duties or lessons of instruction inculcated in his life as a head of discourse; we may select some in doctrine, or duty or principle, which is especially exemplified in the text and make it a theme. Thus on the narrative of the temptations of Jesus by Satan, Mathew 4:1-11, we may select as our Theme not the entire scope of the narrative, but an individual secondary lesson of instruction contained in it. Thus as the following: — The proper method of resisting temptations by Christ: or another Theme; The ability of the christian by divine aid to resist all temptations. So in preaching from the narrative of Daniel's persecutions and exposure to the Lions, you might select as your Theme; The Providence of God as evinced in the persecution of Daniel: or as another Theme: The greater our trials, the nearer our Saviour.

(Class IV) Typical or Parabolic Sermons.

Rule 20st If the text or theme contain a type or parable, it may be treated in two three ways: first, it may be divided into two parts, (Second), first: Explication: Secondly discussion. The explication of the general figures and import of the type, of the circumstances, names, customs, to which it alludes and the time and circumstance when it was uttered are embraced in the first part. Under the second part, or the discussion, the several points of real resemblance or...... doctrine may be adduced, each part forming a subdivision.

Rule 21d. Very frequently the general explication may be adduced in the introduction, and each point of resemblance, or observation, or instruction, or doctrine, will more properly form one of the general heads of the discussion, and will also embrace whatever specific explanation belongs to it, or the points of the subject.

Hence it is necessary to exhibit caution lest points of supposed resemblance be improperly multiplied.

For
Or should anything in the Old Testament be treated of as a (types) type, which is not declared to be such in the New Testament. It is an old Exegetical Maxim "that parables do not run on all fours", and its truth must be acknowledged in Homeletics. The different points of successive observations, each one forming a head and exhausting some prominent aspect of the parable.

22 ☞ Thus on the parable of the Good Samaritan our introduction may be an explanation of the general circumstances and design of parables. Our Theme: The duty of the Christian to sympathize with suffering humanity:
The heads: I We must not regard the suffering of our fellowmen with indifference: II Our sympathy must not consist in our feeling, but also in active relief: III This relief should be applied in a suitable manner. IV This relief should extend to our enemies.

(Class V) Prophetic Sermons.

Rule 1st. 23 If the text contain a prophecy, the discourse should, in most cases consist of two parts = first; The circumstances of the text: Second; Its fulfillment. The circumstances of the text embrace its author, time
of(?)
and delivery. 23 ☞ = See on the other page

22. Or in preaching from a parable, you may adopt as the theme, the duty which it is supposed to inculcate and let the heads consist of the several arrangements deduced from the parable, which prove this duty, or of the several parts of this duty are illustrated in this parable.

22 In either case the discussion of each head, must be drawn from the parable, on passing and all practical remarks interwoven. 22☞ 23☞ Circumstances under which it was uttered, in short any circumstance connected with the text, and worthy of the text, except what relates to the fulfillment. The second part embraces all the materials of every kind, which shows the completion of this prophecy. Sometimes it is proper to time these parts, especially in two cases, where the prophecy contains a series of symbols or where which a clear view ought first to be given, before the completion can be fully understood. The parts should be stated thus:

I The circumstances of the text:
II The prophetick drapery or form of the prediction:
III Its fulfillment:

To study and to preach prophecy is evidently the duty of the minister of Christ. The Saviour and his Apostles often appeal to them. You should only discuss those prophecies, which are already fulfilled, and make no attempts to dive into the unknown mysteries of the future.

We recommend to you Newton on Profecy

I "Bengelius on the Apocalypse;"
II "Stilling's Süges Geschichte der Christlichen Relichon":
III "Dr. J. G. Schmucker's Prophetic History of the Christian Religion":
IV "Faber on Prophecies":
V "Newton on Prophecies":
VI "Keith on the Old Testament Prophecies": then turn to page 77 + the seven rules

The order of Succession in which the Several parts of the Sermon should be placed.

The general rule to be observed in the plan of a sermon is, that the order of nature should be observed as far as possible. More particularly, however, observe the following rules:—

Rule 1st. Preserve the order nature in regard to time, place and number.

When the materials refer to different periods of time, the (~~place~~) past should come first; the present; second; and the future, last. In regard to place, if several are refered to, all the materials refering to the same place should be placed together; and if the places have any geographical connection, it should be followed. The order of succession in number shall be that of nature.

Rule 2d. Place your heads in the order of nature as regards the relations of cause and effect.

Whenever some heads partake of the nature of cause, and others that of effect, the cause should precede, and the effect follow. There are many instances in which it is important that it should be observed, but in which, the application is not clear. Many heads are remote causes and effects, and yet, if no other principle of more obvious character controls, much benefit will result from the application of this rule.

Rule 3d. Any part or head of a discussion, which is necessary to the comprehension of others, or facilitates their comprehension, should always precede them.

Rule 4th. When some of the heads partake of the character of explication, whilst others are narrative or argumentative, and others hortative; explication should be first; narration second; and the exhortation, or motive, or inference, or recapitulation, third.

Rule 5th. Genus should precede species in ordinary cases, therefore if there be many heads, which bear the relation of genus to species, the former should ordinarily precede the latter.

Rule 6th. The parts should generally be placed in the order of progressive strength and clearness, yet if there be a strong prejudice against the entrail point to be established, it is well to begin with one of the strong arguments and place the weakest one in the middle.

If you begin a discourse or discussion with a feeble argument, all who differ from you will rejoice at your apparent want of success, and they will be confirmed in their opposition, and be disposed to treat lightly those which are to succeed. but after a strong argument, they will listen and tremble for the result.

"General" "Remarks" "on the" "division":

"First":— The divisions must not be too numerous. The great multiplicity of parts in a sermon tends to confuse the mind, and detracts from the interest of the main subject. This defect was strongly characteristic of the Puritans of England. Their Sermons consisted of nothing more than consecutive series of sections, which in some instances amounted to one hundred. This method makes a discourse a mere skeleton of dry bones, and detracts greatly from its interests. Two, three, four and five general divisions are in most cases sufficient, and the subdivisions ought not to be numbered at all, (except in the skeleton of the preacher, that he may remember them the better, but they should not be announced in the delivery.) If the text contains a number of items, too numerous perhaps for heads of the discourse, reflect on them and reduce them to a few classes. e. g. (that is) if the text contain many duties, more than we wish to have heads, we may classify them as follows: I Duties to God: II Duties to our fellow men: III Duties to ourselves:—

"Second":— Divisions should never be artificial, but such as are usually suggested by the subject. This makes a more favorable impression on the hearers, and they are also more easily remembered, and it likewise gives a more ~~correct~~ natural view of the whole subject:—

"Third:—" Divisions may oftentimes be thrown into an interrogatory form, and these heads constitute a series of questions; in which case the theme need not always be expressed, but ought to be written and each question should have special reference to it.

"Fourth:—" Divisions, like the theme should be conch connected in precise terms. This will facilitate their recollection by the hearers, and aid them in obtaining a correct view of the whole discourse. All ornament in language should be repudiated in divisions. Their language will generally be elliptical, and frequently the parts will be so stated, that the verb connected with the first part will cover the other parts, and need not be repeated: E.g. Thus fall of our first parents:—

we will Consider first:—

I It's Cause: II It's nature: III It's consequence.

Of this kind are the divisions of Bernard on "The Lord himself shall descend from heaven":—

I Quis veniat? II Unde? III Quo? IV Quando?

V Quomodo? VI Ad Quid?

Logical designs or aims in discussing the materials of a Sermon, or in constituting them into a discourse:—

Having in the previous lectures discussed the collection of suitable matter in any any suitable text, and the division of these materials, we proceed to inquire which are the logical ends in the discussion in subjects, or what purpose the preacher had in view in the construction of his discourse.

Upon examination it will be found, that they may be reduced to four; viz:— Explication, Narration, Argumentation, and Hortation.

His object is either to explain something which his hearers do not understand, or to narrate something of which they may be ignorant, or in danger of forgetting to prove some important fact or doctrine; to exhort his audience to the performance of some duty.

Several of these designs may often be combined in one sermon, and generally several should be used in the same discussion; yet they are entirely distinct and deserve seperate treatment. Accordingly, in synthetic discourses we make four:— Expository, Historical, Argumentative, and Hortatory, according as one or other kind of material preponderates.

"First:"— Those in which the Explication forms the greater body of the discourse:—

"Second:"— Those in which historical narration forms the greater body of the discourse:—

"Third:"— Those in which arguments proving disputed and doubtful points preponderates:—

"Fourth:"— An address to the passions and will of the people: Add to these two species of analytical discussion; viz:—I Continous analysis: II Digested analysis, or analytico-synthethico.

"De Explicatione"

Concerning this subject we give the following rules:—

Rule 1st. The preacher should always have reference to his audience, and what those aspects of a sermon are, of which his hearers need an explanation.

This rule is of great importance, because nothing is more insipid, than to enter into a formal and protracted explication of something which everybody understands. Nor is it judicious before an intelligent audience to make any explication, which presupposes the knowledge of any science.

Rule 2d. We should select only those things connected with the text or subject, which really admit of it, and will be useful to our hearers.

Rule 3d. The preacher should first explain the terms of the theme.

Rule 4th. Explication of the subject may consist of the following kinds:—

(a) Correction of erroneous views which may ~~may~~ prevail in regard to any subject under consideration, in showing what that subject is, and what it is not. Thus the nature of true piety: a) what is true piety: and b) what is not true piety:—

(b) Explication may consist in a statement of the different parts in which a subject consists: Thus again the nature (of (~~nature~~) true piety. We obtain the divisions by enumerating the several christian duties embraced in it.

(c) The subject may be explained by constructing it with its contraries: Thus the spirituality of the true God may be explained by contrasting it with the materiality of the (miage) heathen worship.

(d) The subject may also be explained by contrasting it with other things analagous in their nature, which are more familiar and better understood.

(e) In many cases abstract views may be answered by converting them into concrete forms.

De Argumentatione!

In this branch of the discussion we derive the proofs which are to be employed, either from abstract reason, or experience, or sacred writings. In regard to this subject we give the following rules.

Rule 1st: The speaker should first see that the point to be established is clearly and fully brought to the view of the hearers:—

Rule 2d: Argumentations should never be too numerous. It is erroneous to suppose that the strength of a proposition to the number of its arguments, adduced is in its favor. Select only the best arguments and no more than you will have time fully to discuss:—

Rule 3d: The arguments should be well arranged. The most natural order is the progressive one, of Reason, Experience and Scripture. Sometimes it may be inverted. Sometimes it is best to present the strongest first, and the weaker in the middle:—

Rule 4th: The arguments should not be clothed in logical technicatities, though generally the substance of logic should be in them:—

The Source of argument.

First: "Abstract Reasoning."

a priori that

This source embraces all the abstract principles of truth, which are employed in any department of reasoning. These have sometimes been supposed to have been derived from some other source than that of experience(, ~~and when we substitute a generic term~~) But such a supposition is often erroneous. Thus: that Intemperance leads to misery is regarded as a truth of experience; and when we substitute a generic term, as Vice is productive of misery, we call it a truth of abstract reasoning. In reference to the truth of abstract reasoning, we give the following rules:—

Rule 1st: The more universal the principles of reasoning, to which we appeal, the more clearly will they be understood, and the greater will be their influence:—

Rule 2d: The general principles we should not endeavor to prove; they should only be illustrated by examples:—

Rule 3d: Never rest satisfied by the adduction of these proofs alone; the holy scriptures must also be drawn upon for many arguments:— Gaston Collection Ma

Simon's Collection Manual

Second: Experience. By proof from experience we understand the testimony of our senses, self-consciousness and memory in individual cases. This testimony is derived from our own experience or that of others.

On this subject we give the following rules:—

Rule 1: Arguments drawn from the hearer's own experience are very conclusive, and may often appealed to with great force and success:—

Rule 2: In the use of his own experience, the preacher should be very cautious, lest he expose himself to the charge of egotism and vanity:—

Rule 3: We should be cautious to adduce no instances of experience, which do not apply to the case:—

Select from all [illegible] in reading.

Rule 4: In adducing the experience of others, either from personal knowledge or hearsay, or from history, care must be taken only to present undoubted facts and avoid all indelicate sectarian boasting:—

Rule 5: We may refer to the probable or certain future experience of man. Thus in dissuading them from vice, we may in imagination conduct them through the clues which their course of conduct will produce. Faithful description of the evil in this world, and the torments to be endured in the next, are appropriate here.

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Third: Scripture. (1) Scripture is not only the most important source of evidence, but in regard to a large class of truths it is the inclusive source. This is the case in reference to those doctrines of Systematic Theology, termed: "Articupi~~[illegible]~~". (i.e.) "Articuli puri[illegible]" those articles, the knowledge of which we have derived from Revelation exclusively. (2) When scripture proofs are adduced, the plainest and most appropriate passages must be employed. The hearer always feels his confidence in a subject impaired, when he cannot see the bearing of the passages employed to prove it. (3) When a doctrine depends on scripture proof, ~~them~~ prominence of reason is only secondary. We can only use it in ascertaining the reason of the proof-passages, and arranging them in such a manner as to produce the most favorable result.

Controversial Sermons!

Rule 1: Never preach against any error, unles there is reason to apprehend the hearers are in danger of embracing it:—

Rule 2: Always avoid refering to other denominations by name:—

Rule 3: Always do full justice to the cause of the enemy, by stating his opinions fairly and fully. Honesty and impartiality are the first requisites in a christian controversialist:—

Rul 4: Always do full justice to the arguments of your opponents, by which they endeavor to sustain their opinions and overthrow your views:—

not be introduce boxing
Rule 5: Never employ the denunciatory style, nor abuse your opponents, nor use the "Argumentum ad individuum":—

Rule 6: Remember that the errorists are often very sincere who differ with us, and should be dealt with in love:—

Rule 7: Never undertake to preach against any error, unless you are fully prepared to do full justice to your subject. "Never raise the Devil, unless you can put him down again":— Controversial sermons need special preparation:—

Symbolica Books
A 1580 – 1546 died

Polucks course of time Dr young night
is the best in poetry should thoughts
be read by preacher —

"De" "Narratione"

(1) It is evident that the logical design of narrative, is to put the hearer in possession of the facts of the case, in such a way as to make the clearest, deepest, and most lasting conviction on his mind.

(2) The style in narration is naturally descriptive, and requires many figures of Speech and rhetorical paintings. It is the descriptive part of a discourse that interest the popular audience in the highest degree. After we see an audience particularly interested in any part of a discourse, and deeply affected by it, we will invariably find that it is some piece of description. The student should therefore study the art of description, analize and reflect on description; and thus learn to present the truth in an impressive manner.

(3) Be careful constantly conscientiously to avoid all exageration, or the use of extravigant expressions. Young ministers often fall into this error.

(4) Prominence should be given to the cardinal and characteristic attributes of a subject, rather than present an epitome of the whole.

(5) The connection of events should be traced and presented to the audience, hence the importance of the minister having a comprehensive view of the whole subject; in order to make the best selection of features, and paint the subject with some few strokes of the pencil.

(6) If parable accounts of the same events are given

in the Bible, as in the case of the evangelists; though be digested into one narrative and they be presented either continually, or in detailed items, as the plan of discussion may require. The incidents that are omited in the text should be supplied from other sources.

(7) Let not your narrative be abstract in form, but study to make it as concrete as possible; by so doing the historical interest will be greatly increased. Example will give much interest to narrative.

(8) Be careful to observe unity, by selecting some generic view of the subject and embodying it in a theme for your own guidance, even if it be not expressed.

(9) Present only such incidents as are appropriate to the theme.

(10) Be careful to make a suitable improvement of your subject, as well by religious reflections interspersed, as by appropriate inferences at the close. Historical and biographical sermons are the most popular, and if well selected and treated, they are useful. But it must be admited they are difficult of execution to many minds, and not every speaker, even of respectable talents, has the necessary qualifications for the best descriptions.

vide "Hunter's Sacred Biography" and
Tholuck's Sermons".

De Hortatione

By hortation we mean that characteristic of an address, by which we urge or stimulate our hearers to action. In order to understand this subject clearly and fully, we will inquire what are the several powers or features of mind which are springs of action. In Psycology, to which the most extended discussion of that subject belongs, the features which first come into question are:—

First: The innate activity of the mind of man in his waking hours, by virtue of which we are incessantly engaged in some active operation of the mind, either voluntary or involuntary, from the moment we wake until our powers are again locked up in Sleep. This principle may justly be regarded as one source of action in man, although it does not whether an action be wright or wrong.

Second: The constititional inclination of the soul.

(a) The inclination to obey the fitness of things moral, intellectual, and physical.

(b) The inclination to promote our present and prospective happiness. These inclinations are prior to all activity, and their action is uniform in all our conduct, with a relative degree of preponderance, which either of these principles may have acquired over the other in consequence of habitual voluntary conduct.

Third: The susceptibility of the mind to be informed by motives of an objective character = (i.e.) by entities of subjects out of the mind. These relatives embrace everything that is (~~compatable~~) capable of gratifying either of the two constitutional inclinations. (e.i.) that is, they embrace all our appetites, and all other objects in nature, as well as our recollection and anticipations of them. These three sources are formed on the structure of the mind itself, and are the foundation of all activity. The second inquiry is, which of the powers of the soul can we influence, and which can we not?

It is evident that the innate activity of the soul cannot be well affected. It is of a difficult nature, and is designed only/to affect one object, compelling us to incessant action during our waking hours. Nor can we change the general direction of our own constitutional inclination, nor should it be advisable, if we could. The depravity of our nature consists not in the destruction of these inclinations, but in the loss of equilibrium or equipoise which originally characterized them in the preponderance of the first over the second. But the relative strength of these inclinations is followed by our habits of voluntary mental activity, and the performance of duty is action, the legitimate influence of both combined. It is to this principle of mental structure, that we direct our attention in connection with the susceptibility of the mind for being influenced by motives; (i.e.) by all entities as well as by all recollections and principles of them..

By what specific process can we most effectually influence the springs of action? As the intrinsic influence of all entities consists in their tendency to gratify one of these inclinations of our minds, it is evident that this process of exciting the mind to action, as it consists in the preservation of these motives, may naturally be divided into two general kinds as it refers to the one or to the other of these constitutional inclinations.

I It appeals to the first constitutional inclination. This is the mightiest and noblest active principle of our nature, though unfortunately it is not the straight in our present fallen condition. It exerts a holier and purer influence on the christian than any other, and as he advances in holiness, his susceptibilities of influence from it will also advance. This embraces in it the following:—

(a) The discussion which may be necessary to show the requisitions of that course of conduct recommended, in order to qualify the hearer for Heaven and its enjoyment. The intrinsic propriety and relation of the different duties and changes requisite for salvation come under this head. We must show the hearer that without holiness it is impossible to please God and enjoy heaven.

(b) This also embraces the glory of God as a motive to action. It is fit and suitable that God should reign and be worshiped, and to promote his glory is, to promote the highest moral fitness of things.

(c) It embraces appeals to our moral feelings, gratitude, benevolence, love, sympathy.

(d) The employment of the first constitutional inclination of the soul appeals to the physical fitness of things, yet it is not without its use. Sometimes the voluptous may be detered by describing the intellectual depravity, contempt, and degradation in the scale of being, consequent upon his conduct, by showing him that he is enobled with higher feelings, and you may influence him by exhibiting his constant failures to attain that elevation of mind for which God has designed him.

(e) Appeals to the intellectual fitness of things are also indeed in the use and application of the first constitutional inclination of the soul, as affording motives to action.

II It appeals to the second constitutional inclination of the soul.

(a) It includes the exhibition of the connection between the course of conduct to which we exhort the hearer, and the happy results flowing from it in time and eternity. This includes all the promises made in the Scriptures.

(b) We may also influence the mind by exhibiting the effects of a contrary course of conduct, both here and hereafter.

(c) We may do so by represented the blessed effects of obedience to the first constitutional inclination upon the individual's own mind, the mental enjoyment derived from its peace of conscience &c.—

(d) By describing the reproaches of conscience which follow a course of disobedience to the first constitutional inclination. (2 Cor. 2: 8—10.)
From a reference to all that has been said, we derive a corollary, that the fert of the pathetic is description.

(E) Study to infuse into your style of description a high degree of life. The style of a preacher has a great deal of influence. To assist yourself in preaching in the Scripture descriptive style, make a selection of such passages as particularly move move your own heart, and calmly dissect and analize them and study to imitate them. E.g. "The History of the prodigal Son: of Joseph: of the good Samaritan: &c. Study imitation of style, use figurative language, study to introduce persons speaking, and throw into it a dialogue. Address yourself to your hearers frequently in the second person, and state this probable to your statements.—

fonts

The composition of the several parts of a Sermon.

Introduction.

This like a "stranger first seen, will make a favorable or an unfavorable impression.

Design of the Introduction.

This is much the same in sacred oratory, as in profane.

Quintillian says in his statements on oratory; "Causa principii nulla est alia, quam ut auditorium quo sit nobis in ceteris paribus accommodatiori praeparemus; id fieri tribus maxime rebus inter auctores plurimus constat, si benevolam attentem faciemus".

The same may be said of all introductions to sermons. The object is either to influence the hearer in our favor, so that he will hear us without prejudice, or to make him attentive. The general tone of feeling in the introduction should correspond with the rest of the sermon. The object of the speaker should be to attune the ear of his audience to his theme.

Proper materials for Introductories.

Appropriate matter will be found to belong to one of the following classes:—

(a) It may consist in the general principles of the text. These are stated and illustrated from collateral causes, and the text introduces another exemplification of the same principles. Introductories of this kind are somewhat argumentative, and in this it is necessary that care be taken, that they do not become too long, nor encroach upon the matter of the sermon. The general principle may be of a philosophical, doctrinal, practical, experimental, or historical character. In short any general principle, of any kind, . appropriate to the pulpit, and connected with the subject under discussion, may be selected. This is one of the most interesting, as well as one of the most fruitful and appropriate sources for matter for introductories, and its proper use should be well understood by the preacher.

(b) The second species of matter is some peculiarity of time, place, phraseology, persons, or other circumstances of the text, which confer special interest upon it, and which perhaps lead to the selection of it on the occasion. These introductions are always taken from the text, context, or collateral history of the circumstances. It is necessary here to be careful not to select such a peculiarity as may be introduced into the sermon. These introductories are always explanatory in their character, and are not appropriate when they are of an explicatory character. Here you should make a skeleton first, and determine your subdivisions, and matter to be introduced under each head, and select some subject for your introduction, which is not embraced in your skeleton. It is not necessary to wait with your introduction until the body of your discourse has been written; it may also be written, but not till the body of the sermon has been arranged.

(c) Introductions often discuss some collateral aspect of the main subject, tending to show its importance. Of this kind is denial of the effects of the opinion or non profession of the character recommended in the text.

(d) It may also consist of a statement of opinions and practices, contrary to those recommended in the text.

You announce the principle opposite opinions, and say to each, "this is erroneous".

(E) It may consist of a refutation of the (principles against prejudices existing against the subject, and in some very rare cases, embrace even a vindication of the preacher against any charges prefered against him, if such charges are of such a character as to destroy in any considerable degree the influence of the preacher upon the hearers. But this should not be done unless the preacher thinks that their feelings against him are such, that he cannot do them good.

"Rules for Introductions."

Rule 1: Let your introductions be of a moderate length, not exceeding one tenth of the whole discourse:– The length of the entire discourse will depend very much upon the nature of the subject, the particular occasion for which it was prepared, as well as the condition and circumstances of the Congregation:. Yet ordinarily should not be shorter than 40, and not exceed 60 minutes. For an introduction of from 7 to 10, or at most 15 sentences, are the extreme bounds of both sides.

Rule 2: There must always be a natural and evident connection between the subject and introduction and theme of the discourse:

The introduction should be interesting as to style, composition matter; for hearers always give more attention to the introduction than the better part, and they should have cause to be pleased with it.

Rule 3: It should be modest in pretension, and simple in style. Never attempt to explain what has always been inexplicable:—

Rule 4: Let your introduction be dignified, containing no apology for your defect, or want of better attention, or time to prepare:—
It is very bad taste to preface a discourse by saying you will present a few broken hints or desultory remarks; because if such be the character of your discourse the hearers will know it is time enough without being told; and if not; it will be considered an injudicious attempt to triumph over one's talents.

Rule 5: Let every part of your skeleton be finished before you select your introduction, and it may then be written first in the full discourse:—

The Discussions in a Sermon

The second principal part in a sermon is discussion, or the body of the discourse. Some Hometetic writers regard the context, theme and the divisions as seperate parts; but it is evident from the nature of the case, that they deserve rather to be considered as the logical foundation of the whole skeleton, than as distinct parts. If the context afford any peculiar interest it will afford matter for the introduction, or if it be not appropriate for the introduction, it may be made part of the discourse.

First:- There should be a constant regard to unity of construction of the skeleton, and also in the construction of the several parts.

(a) Let there be unity in the skeleton.

(b) Let there be unity in the matter selected for the discussion. This should be a matter of particular attention. It is evident to a well disciplined mind, that of the various kinds of matter connected with the theme of a discourse, some is more closely and clearly related to it than others. And in the preservation of unity, it should always be the object of the preacher to select the related matter which is more homogeneous to the theme, and most nearly to the aspect of the subject to be discussed. A skeleton may be Unique, but if the matter of the subject be not appropriate, the discourse will not possess unity.

(c) Unity is the composition of each part of the discourse in embracing the matter in appropriate language.

(d) Unity in Style and Illustration. By this we do not mean when the context contains any figurative language, the figure must be constantly refered to, but only so far as is accordant with good taste.

Second: Let the body of your discourse be replete with instructive matter. This may be Biblical, Historical, Theological, and Biographical. The matter thus introduced must be appropriate and connected with the subject, calculated to enforce and illustrate it. Two preachers of different qualifications may preach from the same text, and on the same subject, and yet their discourses may be very different in interest and (instruction) construction. One may contain little else than common-place observations, and will excite little or no interest. The other will abound in interesting and important views of the truth of the subject, illustrated and improved by various matter from the various departments of Theological Science. There is naturally a great difference in preaching in this respect, but Art makes a far greater difference than Nature. A man of moderate talents may, by the faithful observance of good rules, learn to enrich his sermon with interesting matter, and thus attract a numerous audience, establish his character and extend his usefulness. Five or ten years thus spent in faithful preparation for the pulpit, will not only exert a happy influence on the intellectual habits of the minister, but will furnish him with a large stock of discourses, which he can have in declining years.

Third:- Let the matter of your discourse be evangelical, practical, and direct. Matter should not be introduced merely because it is religious, or theological, it must tend to illustrate the text in some of its evangelical bearings. Nor does this rule reduce the field to narrow boundaries, as is demonstrated by such discourses as "Davies'" and Dwight's".

When we require that the matter should be practical, we do not mean; that it must be on some one or other topic of practical divine, or theologia moralis. All topics of Doctrinal Theology will be appropriate, but we mean that the end of the discourse be direct, that the truth should be presented in distinct language, that every hearer may feel that the truth relates to him.

The Conclusion or Improvement.

The Conclusion, or as the Latins call it, the Peroration is one of the most difficult parts of a discourse, and deserves our particular attention. As the attention of the hearers is somewhat exhausted by the former parts of the discourse, the application is apt to appear tedious, and as it is to produce the impression with which the hearer is to leave the house of God, it is desirable that it be a good one. In many cases it is best not to reveal the application of the matter at the end, because the formal seperation of the practical lessons from the doctrine which inculcated them, tends to render the former dry and unprofitable, and the latter stiff and artificial. Many hearers do not recollect the premises from which the conclusions are drawn. It is therefore often better to make the practical application in each part of the body of the discourse, urging it home on the hearers, while it is yet fresh in the mind.

In regard to the history of conclusions, we would state the following facts:—

In the early ages of Christianity, sermons consisted chiefly of exhortations without any practical application. Nor were formal conclusions or applications introduced until after the Reformation, although the length of sermons was increased and their character improved. Even Luther scarcely made this a seperate fact, but interspersed it through the whole discourse. In the 17th Century, it was customary to use four-fold applications. The authority on which the author based this was, 2 Tim. 3:16. These were termed I Didactic: II Admonitory: III Cautelary: and IV Controversial. To these were added subsequently on the ground of Rom. 15:4. I Consolitoay: II Didascalicus: III Pardenticus: IV Expanattolicus: V Elenchticus: VI Paraclitus. In more recent times, to these classes, (a) Recapitulary: (b) Applicatory: (C) Inferential.

I Recapitulary Conclusions, or those in which the preacher sums up the different principal truths of the discourse, and gives, as it were, the marrow of the whole, and are best suited to sermons of a doctrinal or practical kind, and to discourses in which some prominent points have been established, the general evidences of which, by recapitulation, prepares the mind of the hearers to receive the fact, and feel it as the minister may suggest:—

II Applicatory Conclusions, are those in which the preacher applies some text of hope or fear in his audience, successively applying the several truths established in his discourse, in order to trouble them to decide whether such hopes or fears are appropriate to them:—

III Inferential Conclusions, are those of general application. This method may be used in doctrinal, practical, or experimental sermons. This is also the most appropriate method in english churches. In preparing inferential conclusions, look over the whole body of your sermon, select such practical conclusions as may properly be deduced from its discussion, and from among them select a few which you may regard the most important, and a brief application will form your conclusion:—

Rules for the formation of Conclusions.

Rule 1: Conclusions should rarely be long. Like your introductories, they should be considered appendages to your discourse, and although the conclusion is more important than the introduction, yet at that stage of the services, too much is generally worse than none at all:—

Rule 2: The style of conclusion should be highly animating, but not artificial. They should abound in figurative language, striking thoughts and images. The fire of the minister's zeal should burn to the highest pitch:—

Rule 3: Conclusions should be clearly connected with the subject of the discourse. They should be peculiar and appropriate:—

Rule 4: Conclusions should be well studied, being the part that it is last and particularly addressed to the hearers, it is desirable that the improvement made should be a good one:—

Rule 5: The conclusion should always be distinguished for solemnity. That Sermon that does not produce solemn impressions is sadly deficient: especially is this the case in the conclusion. The conclusions which send the hearers away pleased with themselves, or in a light, gay mood, cannot be good ones. A peculiarity of Massilon's sermons was their singular solemnity, especially in the conclusion. So striking was it, that the licentious Louis XIV after hearing him said: "Father, I have heard many fine orations, in my Chapel, and have been pleased with them; but as for you, whenever I hear you, I have been much displeased with myself."

Rule 6: Conclusions may be properly and profitably clothed with some passages of scripture, or some quotation from the writing of some good man, or with an ejaculatory wish for a divine blessing on the truth dispensed:—

On Writing Sermons.

The practice of writing and reading sermons is of English Origin. In Germany, preachers never have and never do read their sermons; yet that Divines in no Country write more universally is evident from the (fact) immense mass of discourses which have been published in that language. Cotton Mather dates the origin of reading sermons about the year A.D. 1550. Prior to the Reformation, the Priests preached rarely, and but few of them were able to preach at all. The act of casting off the Papal Yoke did not at once transform the ignorant Priests, into intellectually qualified preachers. On the continent, when the Reformation was effected by continual discussions and disputations, the former by their participation in these, became qualified in some degree to perform the duties of protestant preachers. The protestant princes acquired an immense superiority over adversaries, which their Theologians gained by their superior learning, and hence were induced to establish several additional Universities, and insisted on a high standard of education for admission into the ministry. As the habit of writing sermons is confessedly essential to the proper cultivation of style, its propriety and necessity must first be admitted before the discussion of this topic is disencumbered. There have been writers of some distinction who controverted the necessity of at least continual writing, and advocated extemporaneous preaching. Yet we know of no writer of distinguished rank, who does not maintain the necessity of occasionally writing preparations for the sacred desk. In favor of extemporaneous preaching it may be said, that a natural manner, and a familiar easy delivery, are more readily attained by this method, and it may be added the preacher may succeed in throwing more feeling into his delivery. Yet all the advantages can be as well even better attained by an occasional extemporaneous performance, united with a general habit of writing.

The evils of frequent extemporaneous preaching are both numerous and highly important. It is also impossible for a mere extemporaneous preacher to maintain that variety of subject and manner, which may be easily preserved by the careful writing of sermons. Extemporaneous preachers at most degenerate into either the Colloquied manner, or into that of boisterous exhortations, and then invariably lower the dignity of their performances. The mere extemporaneous preacher moreover does injustice to his mind, for he always fails to preserve those habits of regular study and mental discipline, which are indispenssable to his own intellectual progressive improvement through life, and consequently to his highest respectability and usefulness.

The advantages of written productions and preparations are numerous and important.

First: It enables the preacher to present more correct and thorough views of the subject:—

Second: It enables him to present a greater quantity of matter by condensing it:—

Third: By written preparation, the preacher can always present a greater variety of more interesting and more useful matter. One of the most customary complaints against the minister of the Gospel is, the sameness and uninteresting character of his sermons:—

Fourth: It enables the preacher to judge of his own style and improve it:—

Fifth: It guards the preacher against being too long in discourses and tedious repetitions:—

Extemporaneous speakers cannot always measure the time of their delivery, and as a general rule, they are more diffuse and tedious in their performances.

Sixth: Writing Sermons affords an immense advantage in the progress of years. It secures to the preacher an ever increasing stock of preparations, and in sickness or in old age, its benefits are incalculable.

Directions for the habit of writing

First: Remember that the habit of writing your sermons will exert an important and lasting influence upon your character and respectability in the ministry and your usefulness in the church:—

Second: Let your reading and studies have an habitual reference to this exercise. Whenever in the course of your reading, you meet with a fact or an incident, or a passage of any kind, particularly adapted to any Sermon, be careful to not it down either in your compend of Theology at the proper place, or in a homeletic-commonplace book:—

Third: Assign a fixed of every week and every day for this exercise. The forenoon of each day should
sacredly
scarcely be devoted to this purpose by the preacher.

If interruptions of an unavoidable character occur, let that loss of time be compensated from the after part of the day. One or two forenoons should be spent in the study of your text or subject, and in the Collection of materials, according to the rules formerly given, and to the formation of your Skeleton. The rest of the forenoons should be spent in carefully writing out your sermon.

Fourth:- Determine to preserve in the habit of your writing one sermon per week, and renew this determination as often as you have failed to execute it.

Fifth: Beware of writing either too fast or too slow. A man may write extemporaneously as well as speak in that manner, and thus lose many of the contemplated advantages of writing. On the other hand, an inquisitive mind is always inclined to run out on new trains of thought and investigation, and thus interrupt the writing and present the seasonable completion of the discourse. A definite therefore is, after the allotted time for the investigation and study of the subject has passed, that the mind should not be permitted to continue its excursions.

Sixth: Never consider your written sermon as beyond improvement, but every time you preach a discourse, examine it, and endeavor to improve it, either in diction, or the addition of suitable thoughts, if any occur to you.

Delivery of Sermons.

The relative advantages of delivery from memory, over reading are the following:—

First: The great advantage of speaking instead of writing is, that it is the way of nature and therefore it is also preferable, as a general thing. In the earliest ages of antiquity, orations were never written, and the practice of reading the written discourse is entirely of modern date. The progress of refinement and the cultivation of Science raised the public demands of the orators of Greece and Rome, and led them to study, and when possible to write their discourses, but not to read them. This they would have considered contrary to all the rules of eloquence.

Second: The Speaker is able to yield himself to the full flow of his feelings, much more successfully than the mere reader of Sermons.

Third: The Speaker can much more successfully retain the attention of his audience.

Fourth: He can make a deeper impression upon them, and do more good, if his sermons have been carefully and ably prepared.

70 years in captivity – the Babylonian captivity

Nichols Trinity funnel Scis Weiser

bind him hand & foot & cast him outter darkness

Townsend's Chronoligal Bible. for historical

Edward = History of Redemption

8 a 10

on the Bible sermons

Beachner. Concordance, in German real & verbal

Hibner edition = Cruden's Concordan

& Simmons's Scriptural Manual" =

If Christian nations would cease to war, the heathen nations might be converted, some nations look upon war with abhorrence & would accept almost any religion that would shield them from war.

The foundation

manifestation =

Benefit ~~III~~ derived from it.

Knowledge

felling

will

Blessed are the righteous

h in his prosperity

adversity

In Townsend's chronological Bible
or N. Testament = For making Historical
Sermons—

Isa 6: 5 Text

Prov 23:26

Leviticus 20:3
" 20: 7; 8 9: 12: 13: 15 16 17 verses

{ Temporal prosperity
{ Spiritual

A. Recibt for the
Consiumption

Receibt for the Consumstion

Nim einer hand voll Sasafril. eine hand voll holder gipfel. einer hand voll lungen graut. einer hand voll leber graut und nim es thüe es alles in einen eisen haffen. und schütte zwey quart wasser darauf und koche es bis es zu einer quart ein gekocht ist. dan seihe es durch ein tuch in ein andern geschir und lasz es stehen bis es kalt ist. und dan nim einer quart guten lisbon wein und thüe ihn in einer halbgallen botel und schütte das gekochte kreiter wasser darauf. dan nimt der patient eine halb schil morgens vor dem essen. und mitags eine stund nach dem essen eine halbschil und abends wann er in das bettegeht. so macht er fort bis es all ist. so muss man anhalten bis man keinen husten mehr spühren thut. man kan allezeit essen und trinken was ihm schmäckt nach belieben. der patient kan abbrechen ~~[illegible]~~ und kan zurück oder einmal des tags nehmen wan er spühren thut das er besser wird

~~[illegible]~~ Cancer Tumor.

1 pound of white let 1 ounce of castile sop 1 ounce of red precipitate ground up with as much sweet oil ~~of~~ as will make a smute ointment, spred on a cloth apply it until it draw a blister — use sweet oil & white let ground smut alone until it is healed then apply the whole mixture — use alternatily until

Take saſsaparilla tea during the whole time
persevere with this till it peal off

For Dropsy –

1. Strong decoction of dandelion, roots & leaves, 1 gill thrice a day.

66. p. 7. 3. Friction of the legs upwards with a flannel rag _after_ having anointed them with volatile or camphorated linament, or a linament of equal parts of soap spirits & vinegar. Then after the friction bandage the legs.

Horseradish juice with sugar – a teaspoonful at a time.

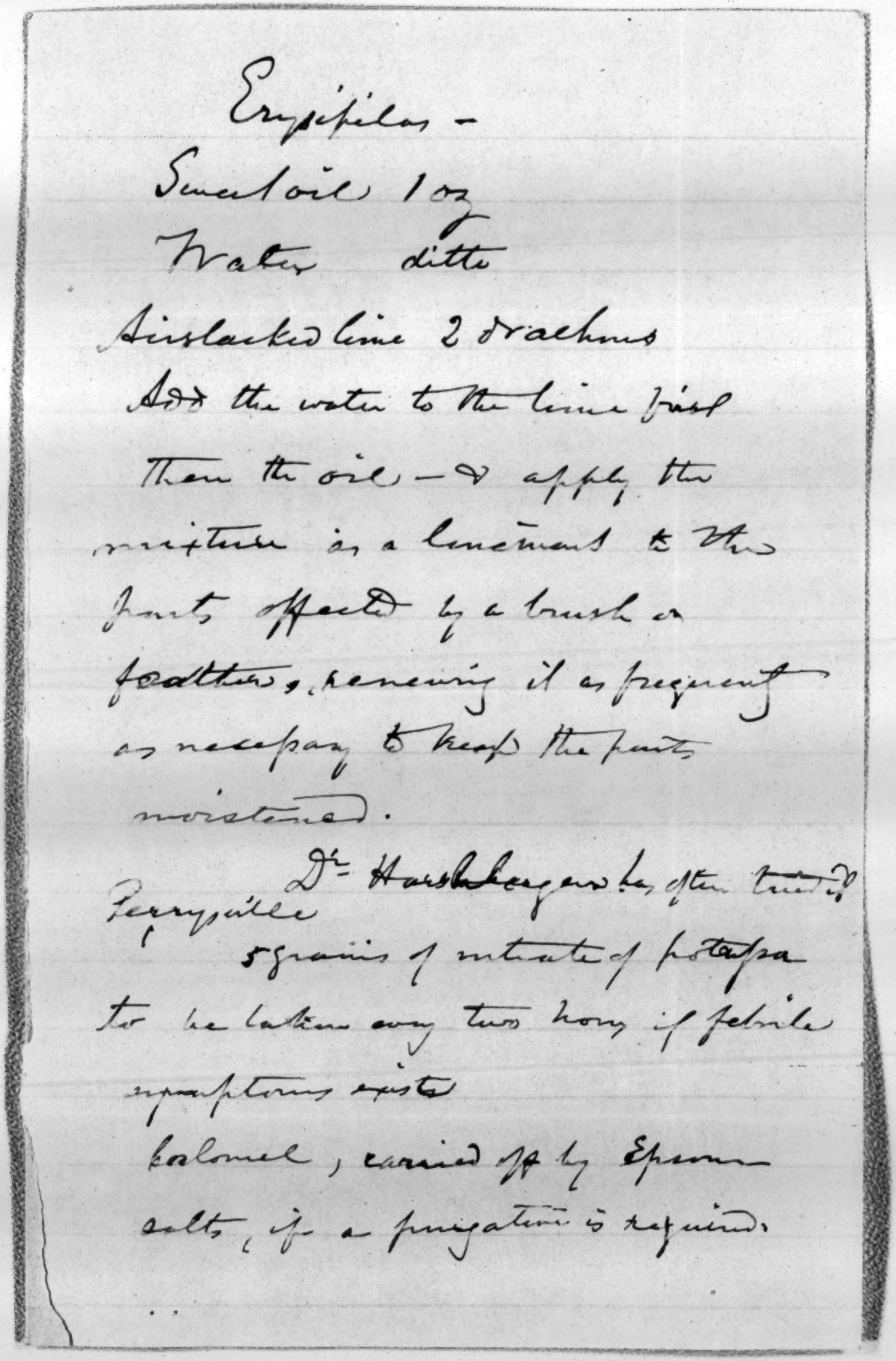
2 – _Diet_ – radishes, onions, garlic, horseradish are good – also dandelion, vinegar & acid fruits & salt. not much light soup – but nutritive diet & meats well seasoned with pepper & salt.

Flannel next the skin.

Juice of dandelion or of parsley a stemglass full thrice a day.

Cure for Fellon

Put 6 qts. of water in an iron pot take equal quantity of Worm wood, Tansy, Catnip, May weed, Hearts of Mullen. 1 pt. Soft Soap boil all together Steam the part affected cover up close then make a poltice of Catnip Hearts of Mullen and Dandelion with milk and thicken with Cake Meal or Indian change the poltice often and keep the parts warm.



Erysipelas —

Sweet oil 1 oz

Water ditto

Airslacked lime 2 drachms

Add the water to the lime first

Then the oil — & apply the mixture as a liniment to the parts affected by a brush or feathers, renewing it as frequently as necessary to keep the parts moistened.

Dr. Harshbarger has often treated it

Perrysville

5 grains of nitrate of potassa to be taken every two hours if febrile symptoms exist

Calomel, carried off by Epsom salts, if a purgation is required.

Dyspepsia –

1 oz best Turkish rheubarb pulverized.
1 oz Carvey (kimmel) seed throw in whole,
1 table spoonful of grated dry orangepeel –
Dissolve in 1 pint best French brandy &
take 1 tablespoon fasting in the morning
& another on retiring at night,

Moritz –

~~Rec^{d} from Baldwin Nov 30 183~~

~~eleven dolls. for Revd Wayl~~

1838
Nov 20. - Took with me including the above 11 dolls

of Baldwin - — - $292. 25

Mrs Cox's

Indian Vegitable Decoction, excellent for Tetter, Salt Rheum, Scrofula Dyspepsia — say Sister Weyl — who saw some cures, No 158 E. Balt. St $1,00 for pint bottle.

Tonic pills

Sub Nit Bismuth ʒi
Valletts Mass ʒi
Pulv Rhei 10 grs
make into 20 pills Dose one morning
and evening

Dr Michaels cure of scarlet fever & sore throat -

Emetic

I. Ipecac 12 grains
Calomel 10 grs in three hours after take a dose of Jollop

Solution Nitrate Silver
Nitrate Silver 20 grains
Water 1 oz
Apply to the ulcers in the throat with a probang morning & evening

to be taken Inwardly
Chlorate Potass one small teaspoonfull
Water 4 ounces
for a child from one to five years old you can give from a half to a teaspoonfull every four hours and also gargle the throate with the same five or six times in a day
if there is much glandular swelling a about the throat take 36 grains of Iodide Pottassa put it into one ounce of the water give from twelve to twenty drops every 6 hours in some sweetened water

if Dropsy take place you can use

Cream Tarter one and half ounce
Sulphate Pottassa half ounce
Pulv Squills two Drachms
pulverize in a morter give a half to teaspoonfull every four or five hours in some sweetend water

Cough preparation

2 oz. Iceland moss –

1/2 oz. ~~Hollyhock~~ or marsh=mallows, or elecampane

1/2 oz sweetwood pulverized.

1/4 oz Aniseseed.

2 oz rockcandy.

Boil all well together except candy, in 1 qt. water, then put in the candy & drink it ad libitum.

Rheumatism

Frederick Harmony living 1 mile
North of Shirleysburg Huntingdon Co
cures Rheumatism by Animal
Magnetism — says Mr Henry Haines
Hainesville Berkley Co Va

Rheumatism

~~George Walker~~
~~Louisa Eckert~~

Miss E. Lochman
Present.

Charles Hay
p: Eliza

Albert
born 24 Jan 9 1838

Rheumatic pills

℞ Gum. Guiac } 1 oz
Pulv Rad. Seneka } of
Gum Camphor } each
Sapo Castile

form into moderate sized pills - dose. 3 pills twice a day

Vinum Sem. Colchicum.

I used the latter article with great benefit ——
dose 25 or 30 drops twice a day ——

Oil Cajeput.	1/2 oz
Laudanum	1 oz
Hartshorn	1 oz
Soap Linim	1 1/2 oz.

Mix. —— ——

Dr Buckler.

Recepe for
Rheumatisms

℞ Aq. Ammoniæ
Ol. Origanum
Ol. Olivarii
Tinct Thebaicæ ā ℥i

M

Dr Kemp.

Cure for

Neuralgia & Rheumatism.

Dr Romig.

Cure for Neuralgia & Rheumatism

Take 1 oz Soft Soap,
1 oz Oil of Saſsafras,
1 oz Gum Camphor.
1 oz Spirits of Hartshorn

Put the soap into a large mouthed bottle, then diſsolve the camphor in 1 oz alcohol. Pour all into the bottle with the soap. Shake well & rub the part affected on going to bed. It is best rubbed on near the fire.

Dr Koenig, Mrs King, & Mr Sampson.

Cure of Rheumatism ~

Mix equal parts of balsam of sulphur and spirit of turpentine — Take six drops of the mixture morning & evening; & increase the dose 2 df. drops daily till it produces strangury, when the dose should be diminished a little & continued until a cure is affected.

Boston Med. Intell.

For Rheumatism.

1 pint alcohol
½ gill Spirits of Turpentine.
½ gill Fine salt.
1½ oz. ground cloves.
1½ oz. Camphor
3 Red Peppers.

Cork it in bottles — Let it stand a day or two & then rub the affected parts frequently.

Mrs Wagner.

Mr Saml Fahnestock &c

Cure for Rheumatism

Take 1 quart Foreshot (first run of still
1/4 lb. Jamestown seed,
3/4 ounce White Turpentine

Grind the seed or bruise it well, mix together
let it stand 2 weeks shaking it frequently,
The apply externally morning & Evening, rubbing dry.

For Rheumatism.

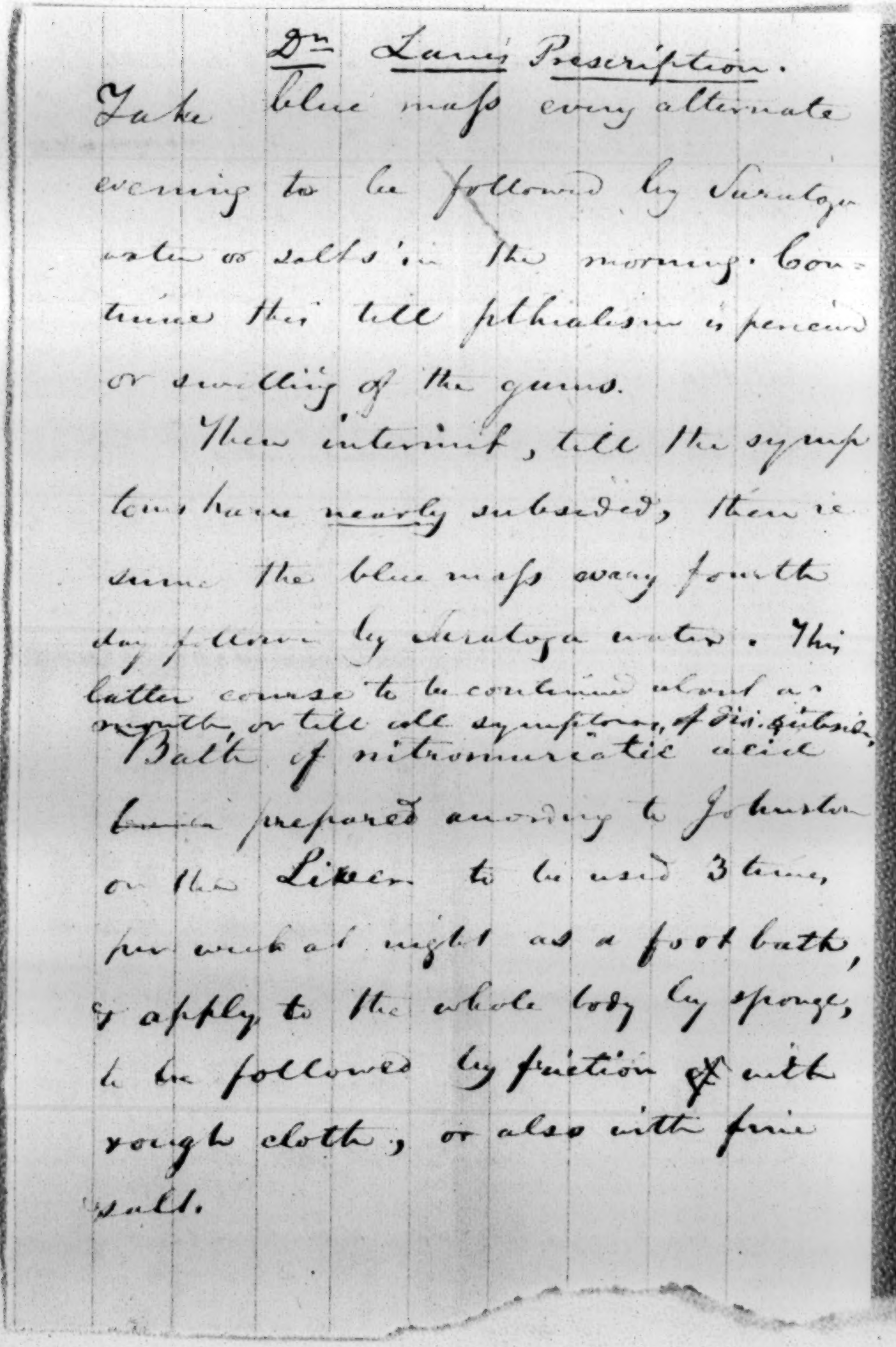
1 pint brandy

1 oz gum myrrh.

1 oz Jamestownseed. bruised.

Bottle the mixture & in 12 hours
it is fit for use.

Mr Sadtler.



Dr Lane's Prescription.

Take blue mass every alternate evening to be followed by Saratoga water or salts in the morning. Continue this till ptyalism is perceived or swelling of the gums.

Then intermit, till the symptoms have nearly subsided, then resume the blue mass every fourth day followed by Saratoga water. This latter course to be continued about a month, or till all symptoms of dis. subside,

Bath of nitromuriatic acid ~~being~~ prepared according to Johnston on the Liver to be used 3 times per week at night as a foot bath, & apply to the whole body by sponge, to be followed by friction &c with rough cloth, or also with fine salt.

Study's Lotion!

for burns, scalds bruises sores & swellings of all kinds —

Aloes — 1 ℥
Camphor 1 oz.
Lillys (flowers) 1 ~~pint~~ quart
Mullen ~~[illegible]~~ flowers 1 pint.
Laudanum 1 oz.
Alcohol 1 quart.

"Stand in the sun a week, & it is fit for use.

To be copiously applied to the affected part & kept well corked!

also good for colic 1/2 or 1 teaspoonful to be taken internally. & for sick head ache copiously applied to fore head.

Studey's oil for all conditions sore, bruises with proud flesh.

1 Qt Alcohol
1 oz Castile Soap
1/2 " Aloes
1/4 " Camphor
1 " Laudanum

Add Lilly Flowers

Whooping Cough.

1 1/2 oz. Tincture of Bark.

1/2 oz. Paragoric.

1 drachm Tincture of Cantharides.

mix, & take 30 to 60 drops in syrup or tea, four times a day, till strangury ensues, which will be in 3 days.

Hooping cough

Equal parts of

Linseed oil & flour of Sulphur

3 or 4 times a day 1 teaspoon full -

sovereign remedy

— Sulph. Cupri. gr. X.

— Pulv. C. Peruv. opt. ℥ij

— G. Acac. āā. ℥j.

Mel. Commun. ℥ij

Aq. Font. ℥iij m. et. f. sol.

For ulceration of mouth in children to be applied with a hair pencil twice daily to the ulcerated part.

Directions for the use of the
Nitro-Muriatic Acid bath,
for the Rev^d. D^r. Schmucker.

Rhus
Belladon } for [illegible]
Lachesis } 1 drop in teaspoon of water every third day, once a
& twice the first day.

Nux vom. - for [illegible]
& for nervous headache

[illegible] for decayed tooth { Antimony, N°. 20 of Hering

Tooth ach. { Camomile, from cold
Belladonna, for [illegible]
Mercurius two doses of each, one every hour

Dr. Lane's Prescription.

Nitro-Muriatic Acid bath.

"Take of strong Nitric and Muriatic acids, of each, four ounces; add to these eight ounces of water. Of this mixture, take from two to five ounces, and dilute with three gallons of warm water. When this is used in the form of a pediluvium, the patient should keep his feet in it for twenty minutes or half an hour.

If the bath be of proper strength, it will cause a prickling sensation in the skin. Should it not do so, an ounce or two more of the acid mixture may be added to it." Scott.

The above is taken from Dr. Dunglison's Practice of Medicine.

Dr. Johnston recommends an ounce and a half of the mixed acids (as above) to a gallon of water. A bath of two gallons and a half is sufficient for the feet & legs, if poured into a deep, narrow, vessel. The temperature of the bath should be about 96°.

To be used every second night – the same bath will remain good for three or four nights. "It ought to be kept in a wooden bucket, and a fourth part or so, warmed up every time it is used, in a well glazed earthen vessel, and added to the rest, which will make the whole sufficiently warm."

Dr. Scott thinks that sponging the skin with the bath is equally good as immersion & that whether cold or hot, the effects would be the same – Dr. Johnson does not agree with him, but prefers the warm foot bath.

Alterative pill.

Rx:

Blue Mass —— ʒiss
Pulv: Rhei — —— ℈i
— Aloes, opt. ℈i
30 pills – Dose, 2, at bedtime.

The Nitrate of Silver will stop the progress of ~~the dis~~ Erysipelas, & should be resorted to when it attacks the head or face. It is used in strong solution, and applied with a camels hair brush, or in substance, rubbed on both the diseased & sound skin. I prefer it to blistering. It may be a saturated solution when applied to the head, as prompt & energetic measures are in such cases absolutely required.

For Hoopingcough

Make a ſtrong decoction of tobacco leaves to one dram of this ~~pure~~ decoction add one ounce of Cinnamon water, give from 8 to 9 drops of this mixture every two or three hours on sugar, if the child doth find no relief in two or three days increaſe the doſes

Rev.d Samuel Smucker

To J B Marsh

1830			
Oct.	20	To Use of Horse & Carriage - -	$1.50
		Do — Do —— ——	3.50
Do	27	Do —— Do . - . -	2.50
			$7.50

Paid his acc.t Jan 6th 1831 —

Copy:

Cure for Epilepsy.

Take two rings made of steel, having holes in each end of them, wear ~~them~~ one on each naked arm above the elbow, & tie them with eel skin.

Also take two rings made of steel & wear them on the little finger of each hand.

The above rings should be 3/4 of an inch broad, & 1/3 of an inch thick.

Recd from a German school-master in Va about 1823, he having been cured by it himself.

It operates by galvanic influence.

1. Collect Bushey's N.

2. [redacted]

Was dyspeptic when a student 28 years ago, & had been inclined to constipation from early life.

Had an attack of bilious intermittent when I first removed to Va 22 years ago, but soon relieved.

Had another attack of a week's continuance five years afterwards on travelling through a bilious region in Va.

Had inflammatory rheumatism about 10 years ago, for 3 weeks.

Have been very liable to take cold, when in a perspiration.

Have several times, about 8 years ago, had my bowels affected by exposure to cold in travelling, so that I had a diarrhea of colourless ashy faeces.

Have for many years had an occasional irritable state of the skin, so as to be led to friction, yet never had pimples or sores of any kind, until the recent attack of erysipelas.

Have not been constipated for 15 years

past.

Had been subject to hemorrhoidal bleeding of moderate extent for ten years, with considerable local irritation, but little swelling & only temporary protrusion of the hemorrhoidal ~~[illegible]~~ veins. The bleeding occurred generally about once every month or two, & lasted for several days, each day about 1 or 2 tablespoonfulls, after stool.

About 2 years ago, after the irritation had for several months been very troublesome, I applied Hay's Liniment, only once, in order to allay the pain. But it actually stopped the bleeding, & it has not bled since. May not the stoppage of this evacuation have caused a greater irritability of the skin?

Several years [illegible] (about 8,) I was subject to occasional determination of blood to the head, which without any headache, caused a sense of pressure in the head & occasional giddiness. I am not subject to headache of any kind.

Several articles of diet have for years uniformly disagreed with me, viz honey, & buckwheat cakes, & both uniformly cause pain in the bowels.

I have also at different times felt a superficial pain & sense of fullness in the small of my back, on each side of the spine which probably is lumbago.
bones. Sometimes it has disturbed my rest at night, but only in three or four cases.
The urine when standing 12 or 24 hours, deposited a red chalky sediment, whilst I had the erysipelas.

When I was most troubled with piles, I have on several occasions felt a heat in the bladder & some ~~strangury or [illegible]~~ pain in discharging urine, though the discharge was tolerably copious.

Since I have been troubled with Erysipelas, I often feel a stinging in the skin in different parts of my body, the arms legs, & trunk.

For consumption and dyspepsia.

5 pints whiskey

1 gallon Wildcherry root bark | dried in shade
pulverized & put into the whiskey —

After a few days ~~take~~ add

25 pints of clean water.

5 lbs of loafsugar boiled with clean water to
a syrup & then add to the ~~[illegible]~~
compound. Probatum est. for
consumption & for dyspepsia —
Take daily thrice a gill.

Yount of Gettysburg has it for sale.

Cure for Dyspepsia.

6¼ cts worth Wild Cherry Bark
in 1 pint Rye whiskey —
Take a tea or tablespoonful after
each meal.

Mr. Miller, Balt —

Liver complaint

Inflammation of M

Da

M

Fl

Sa

G

Boil it in 1 Gallon Spring wate
Crock then Strain it and put

A

1

1/a

Then Simmer it for one hour the
And Bottle it for use.
The Patient must take a wine g

the Liver.

Take Elecompane

Horehound Each 1/4 lb

Fennel Seed

Saſsafraſs Root Each 1 Oz

er to 2 qts in a new Earthen

t it in the Crock again with

4 Pint Lisborn Wine

1 Pint Honey

oz of Alum powdered.

en let it Cool off Strain it again

glaſs full Morning and Evening .

J. Eisenhart

Remedy

Make two small bags that will re
ashes and salt. Dip them in hot water
drip, and apply them to the throat; cove
change them as often as they become Cool,
blistering. For children it is necessary to pu
throat to prevent blistering. When the ashes h
flannel cloth and rub it with Castile s
dip it in hot water and apply it to the thro
Same time Make a gargle made of one teaspoon
in a tea-cupful of hot water, and, when Cool
gle every fifteen minutes until the patient s

for Dipththeria

each from ear to ear, and fill them with
n and wring them out so they will not
er up the whole with a flannel cloth, and
until the throat becomes irritated near
ut flannel cloths between the ashes and the
have been on a sufficient time take a wet
Soap until it is covered with a thick lather,
oat, and repeat the same as it cools. At the
-full each, of Cayenne pepper, Salt and Molasses
l, add one fourth as much Cider vinegar. Gar
requires Sleep. (N. Y. Tribune)

A Correspondent in Maine, in sev
been a number of deaths from d
used, since when all have rec

nding this remedy, says there had
diphtheria until this remedy was
overed.

An old Woman's
Cure for
Erisypelas

Animal Magnetic Cure for Erysipelas.

Wildfire fly, fly, fly,
Wildfire I drive you home, home, home,

~~Then~~ Let the patient be seated on a ~~[illegible]~~ chair with head hands & feet ~~are to~~ bare. Then take a red thread woolen silk or cotton, taking one end in each hand – Draw this thread from the crown of the head till the toes, three times in succession each time repeating the above words. This is to be repeated twice a day till cured. Put nothing wet or greasy on the affected part, but only dry rye flower. & keep out of the damp air. When dragging the thread over it the third time add to the above words "In the name of the trinity."

Mr Hessig of Middletown has wrought wonderful cures!

The attention of the operator must be fixed on the patient.

Felon may be cured by squeezing the finger affected, thrice pretty firmly in your hand.